Churchman's Magazine.

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Vol. 1.] NOVEMBER & DECEMBER, 1813.

BIOGRAPHY of Bishop Horne.

The following particulars in the life of this amiable and venerable Prelate and ornament of the Church of England, are taken from the memoirs of his life, writings and studies, by the Rev. William Jones of Nayland.

THE life of Dr. Horne, during his episcopate, affords but few incidents considerable enough to be here related; but there was one, which became the subject of much conversation between him and some of his friends. In the summer of the year 1790, he was upon a visit at the seat of a gentleman in Norfolk, for whom he had a great regard. I met his lordship there, by his appointment; and it so happened, that, during our visit, Mr. John Wesley was upon his circuit about the counties of Norfolk and Suffolk, and came to a market-town very near us. Here he had many followers; and, being desirous of preaching to a large congregation, he sent some of his friends to the minister of the place, to ask for the use of the parish church for the forenoon of the next The clergyman was under some difficulty how to conduct himself; but, recollecting that the bishop of the diocese was near at hand, he advised them to go and ask his permis-The messengers accordingly went; and the bishop sent them back to the clergyman with this answer: "Mr. Wesley is a regularly ordained elergyman of the Church of England; and, if the minister makes no objection, I shall make none." So it was determined that Mr. Wesley should

preach in the church the next day. As I never had an inter. view with that extraordinary man, and had often desired to meet him, I would have taken this opportunity; especially as there was a matter of no small importance, concerning which I had a question to ask him. But being at this time an attendant upon the bishop of the diocese, we did not know how it might appear, and were unwilling to run the haza d of such reports as might have been raised upon the occasion, But our friend, at whose house we then were, being of the laity, was under none of our difficulties; and a more intelligent person for the purpose was no where to be found. I therefore requested him to get to the speech of Mr. Wesley in private, after the sermon should be over, and to ask him in my name the following question; "Whether it was true as I had been assured, that he had invested two gentlemen with the Episcopal character, and had sent them, in that capacity, over to America?" With some difficulty our friend obtained a private audience: and, after some short civilities had passed, he put his question. At first, Mr. Wesley was not direct in his answer; but by degrees he owned the fact, and gave the following reason for it; that, as soon as we had made peace with America, and allowed them their independence, all religious connexion, between this country and the independent colonies, was at an end; in consequence of which the Sectaries fell to work to increase their several parties and the Anabaptists in particular were carrying all before Something therefore was to be done, without loss of time, for his poor people, (as he called them,) in America: and he had therefore taken the step in question, with the hope of preventing further disorders. The fact being not denied, the gentleman, who, for a layman, is as able a church-casuist as most of his own or any other order, began to inquire a little further into the case, with the desire to know, how Mr. Wesley had satisfied his own mind in this matter, and what grounds he had gone upon. But as they were proceeding, some of his friends, either being impatient of any delay, or suspecting that some mischief might be going forward, came abruptly into the room, and reminded Mr. Wes-

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ired to lev that he had no more time to spare. Thus the conference recially was ended, and our friend was obliged to take his leave. eerning Some time afterwards, (for we had left his house that morning,) he gave us this account, as nearly as I can recollect: and having been present at Mr. Wesley's sermon, was so well pleased, that he wished half the clergy of the Church of England had preached the same doctrines, with the same zeal and devotion.*

In this preaching of Mr. Wesley, and the subject of the conference, when compared together, we have the character of Methodism complete: it is Christian godliness without Christian order. It is pity we could not obtain Mr. Wesley's own sense of the commission with which his bishops were sent out: but, as we were disappointed in that, we must inquire for ourselves, and answer as well as we can, without his help. The case obliges us to ask these two questions: 1. With what view this was done? And, 2. By what authority? By Mr. Wesley's own account, this was his expedient for the preventing of confusion: whence we may gather, that he supposed confusion was not to be prevented among Christians, but by retaining the order of Bishops: and further, that unity had, in his opinion, been preserved among his own people by their relation to the Episcopacy of the Church of England, from which neither he nor they did ever profess themselves to be in a state of separation. Of this many proofs might be given. Their present application to the bishop of the diocese was a confession of his authority, and signified a desire of acting under it: and Mr. Wesley had presented himself at the communion in the Cathedral Church at Bristol, and had received it from the hands of Bishop Bagot, as the Bishop himself informed me. Mr. Wesley might perhaps have considered further, that, if bishops were wanting in America for the preservation of unity among his people, and he himself did not send them, when it had power so to

^{*} Let us hope that the other half do preach them.

they had none. I cannot say what use he might make of the dispute between Dr. Mayhew, an American dissenter, and archbishop Secker, about the sending of bishops from hence to America; which I have always considered as the beginning and cause of the revolt that soon followed: this, I say, I do not know, and it would be vain to speculate; therefore, let us now ask the second question, by what authority he sent bishops to America?

There are but two possible ways of putting men truly into the ministry: the one is by succession; the other by immediate revelation or appointment from God himself. Paul received his commission to preach, not of man nor by man, but of God; who put him into the ministry. Other ministers of the Gospel receive their commission by imposition of hands, from those who had received it before. In this latter way of succession, no man can possibly give that which he hath not received. Mr. Welsey, being himself but a Presbyter, could no more make a bishop, than a member of the house of Commons can make a member of the house of Lords, who is made by creation from the king; the less is blessed of the greater, not the greater of the less. And, as this could not be done by Mr. Wesley in virtue of what he was, it must have been done in virtue of what he thought himself to be; a vicar-general of heaven who was above all human rules, and could give a commission, by a superior right vested in his own per-If he acted of himself, as John Wesley, a Presbyter of the church of England, he acted against all sense and order; and by taking upon himself what no man can take, he would introduce in the issue more confusion than he would prevent. The end will never be prosperous, when we do evil that good may come; and if it doth not please God to uphold his own work, in his own way, no man can do it for him. He may seem to do something, but it will not last: he works upon a principle, the tendency of which is not to edification, but to dissolution. If Mr. Wesley did not act as of himself, but as by immediate revelation from God, and by the primary an-

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thority of Jesus Christ in his church, then he was an enthusiast, in the strictest and fullest sense of the word; and any other person or any hundred persons, might act as he did, if they could think of themselves, as he thought of himself. But all such confusion was foreseen and prevented, by the rules and orders of a Church, visibly appointed and visibly continued. When any people whoever they are, think they can act with God against the rules of God, they are either become Rationalists, who do all by human authority, and deny all spiritual communication between God and man; or Enthusiasts, who think the inspiration or spirit of the Gospel has set them above the forms of the Church; which persuasion terminates in spiritual republicanism. In the Christian society, two things are to be kept up with all diligence; these are unity and piety. The man who should suppose, that unity without piety will be sufficient to carry him to heaven, would be under a great mistake, and he would be justly condemned and despised for it. But is not he, who supposes that piety without unity will carry him to heaven, under as great, (and if he believes the apostle, as dangerous,) a mistake?* The subject merits great consideration: but I say no more of it in this place. It reminds me of an anecdote I heard several years ago, and I believe bishop Horne was my author. When John and Charles Wesley began their new ministry, one of them went to consult with Mr. William Law, as a person of profound judgment in spiritual matters; and, when the case had been opened, and the intention explained, Mr. Law made answer: "Mr. Wesley, if you wish to reform "the world, and spread the Gospel, you must undertake "the work in the same spirit as you would take a curacy in "the Peak of Derbyshire; but, if you pretend to a new "commission, and go forth in the spirit and power of an "Apostle, your scheme will end in bedlam."

^{*} See and consider the 12th and 13th chapters of 1 Cor.; the 13th as a continuation of the 12th. Some excellent hints will be found on this subject, in the Cautions to the Readers of Mr. Law, by Bishop Horne.

John Wesley was a wonderful man in his way: his labours were abundant and almost incredible: * in many respects he did good; he made thousands of people sober and godly: and, while he was doing good, he avoided evil; he avoided, (at least in words,) the sin of schism: he took the Christian side, in stating the origin of power, against the republicans of America; for which he was abused as an old fox, who only wanted to be made a bishop. But with all this, he raised a society on such principles as cannot preserve its unity; and thence, in effect, its existence. I now understand, that partly from the loss of their leader, and partly from the confusion of the times, thay have embraced some bad opinions; in consequence of which, with little or no relation to the Church, they will not much longer be distinguished from other dissenters, and may in time be as bad as the worst of them. When the lamp is broken, the snuff may lie burning for a time; but the supply of oil being gone, the light can be of no long continuance. If the Methodists would keep what they have got, and prevent their own ruin, they must do as Mr. Wesley did: they must preserve some relation to the Church, so long as any Church shall remain to which they may be related.

About a year after the accident of the Sermon and the Conference, a life of Mr. Wesley was published by a Mr.

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^{*} Among his own people, he seemed to do more than he did. Of this I was informed by a bookseller, who, like others, had been injured in his trade by the encroachments of Mr. Wesley in the way of book-making: and I was witness to some instances of this myself. He put his name to a translation of Thomas a Kempis, as if the translation had been his own: but a friend shewed me an old translation, with which it agreed, so far as we could see, in every word. He put his name to a Compendium of Philosophy, though he tells us curiously in the Preface, it was taken from the work of a Professor at Jena in Germany: yet he must be allowed great merit in amplifying the work. He sold a work of mine, as if it had been an original work, partly copied, and partly put into English verse, without asking the consent, or making a word of acknowledgment, in the title or a preface, to the author. He was free to produce any possible good from any labour of mine, without being envied: but such proceedings have too much the appearance of party-craft to consist well with honest, unaffected piety.

Hampson, in which the fact of sending out bishops is confessed. This book Bishop Horne had procured; and taking it out of his pocket as we were walking together in his garden at Norwich, he turned to the passage and shewed it me; and afterwards he put it into his Charge, which was the last work he printed before his death: and this brings me to the end of his literary life.

For the sake of those who admire Bishop Horne's works, and were not acquainted with his person, it may be proper, before I conclude, to say something of his natural life. When he first came to the University of Oxford, he was quite a boy; but being at a time of life when boys alter very fast, he soon grew up into a person so agreeable, that, at the opening of the Radeliffe Library, when all were assembled and made their best appearance, I heard it said of him, that there was not then a handsomer young man in the thea-But he was not of a strong and museular constitution; and, from the disadvantage of being very near-sighted, (quite helpless without the use of a glass,) he did not render himself more robust by the practice of any athletick exercise. Amusements of that sort gave him more trouble than they were worth, and he never pursued them with any alacrity. It is related of Bishop Bull, that he was not addicted to any innocent pleasure, which is often necessary to unbend the mind, and preserve the body in health and vigour. The only diversion, (if it may be called a diversion,) to which this great man was addicted, was the enjoyment of agreeable conversation: and the same was the favourite amusement of Dr. Horne to the end of his life. I wish every young man, who is intended for a scholar, had some good or some necessary reason for not being led away by any sort of recreation. It was of service to his mind, that he was no fisherman, no shooter, no hunter, no horseman: the cultivation of his understanding was therefore carried on with less interruption, and his improvements were repaid. While on horseback he seemed to be in more danger than other young men: and be had a friend, who was so much concerned for his safety, that

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he sometimes rode after him, to watch over him, without letting him know of it. But so it happened, notwithstand. ing his vigilance, that he saw him suffer one bad fall, upon a dirty road, into a deep slough, and another upon very hard ground, in the middle of the summer. His horse was then upon a gallop, and the fall pitched him upon his forehead; but, by the protection of a good Providence, the blow only gave him a head-ach, which soon went off without any When he came at last to be a Bishop, the friend, who had formerly been his attendant, reminded him of these accidents, and observed upon them, "My Lord, I saw you fall twice, I have seen you rise three times:" mean. ing, that he had first risen to be President of Magdalen College, then to be Dean of Canterbury, and afterwards Bishop of Norwich. The year after he came to Oxford, he fell sick of the small-pox, which proved very favourable, and he was removed to a house upon the hill at Headington for an airing; where his recovery had raised his spirits to such a pitch, that his friends could not but observe the growing vigour of his mind, and augurate that his wits were intended for some very active part upon the stage of human life, as it afterwards proved.

In the year 1758 he was appointed junior Proctor of the University; on the 27th of April, 1759, he took the degree of B. D., and on the 28th of January, 1764, that of D. D. His health continued tolerably good, till the time of his proctorship: and here it ought in justice to be remembered, that he made one of the best Proctors ever known in the University of Oxford. He was strict in the exercise of his office; but his strictness was accompanied by so much mildness and goodness, that he was equally beloved and feared. His duty called upon him to visit and inspect the houses of poor and disorderly people; in one of which he took the measles, and suffered much by that distemper. The time at which this accident happened was in one respect rather unfortunate; for he was confined at the time when he should have resigned his office by a personal attendance in the theatre. Dr. Thurlow, the

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late Bishop of Durham, being at that time Collector, delivered the Latin speech, at the close of which he spoke to this effect: "As to the late Proctor, I shall speak of him but in few words, for the truth of which I can appeal to all that are here present. If ever virtue itself was visible and dwelt upon earth, it was in the person who this day lays down his office." Which words were followed by a universal elapping. It was fortunate in one respect that he was not present; for thus it came to pass, that full justice was done to his character.

On the 27th of January, 1768, on the death of Dr. Jenner, he was elected President of Magdalen College: in 1771 he was appointed Chaplain in ordinary to his Majesty; which appointment he held till he was preferred to the Deanry of Canterbury, on the 22d of September, 1781: and on the 7th of June, 1791, he was consecrated Bishop of Norwich in Lambeth Chapel, on the translation of Dr. Bagot to the see of St. Asaph. After he became President of Magdalen College, he adhered to the interest of Mr. Jenkinson, (now earl of Liverpool,) a little to the disturbance of his academical peace. Mr. Jenkinson had been one of his contemporaries at University College; a gentleman, who, from his first appearance in the university, always promised to do something, and to be something, beyond other men of his time. It was not possible that two such young men as he and Mr. Horne could be near neighbours without being fond of each other's company. The friendship once formed, was ever after preserved; and when Mr. Jenkinson, though well known to be of what was then called the court party, offered himself to represent the University in Parliament, his two friends, the President of Magdalen, and the Master of University College, voted for him without success. Their departure on this occasion from what was then thought the old and proper interest of the University, brought upon them some animadversions from a few of the warmest advocates on the other side; and little scurrilous witticisms flew about against them both in the newspapers; which, so far as their own persons were concerned, had little effect upon either, but that of exciting their laughter; and they have often been heard to make them. selves merry with several passages of that time.

Soon after he was advanced to the Presidentship of Magdalen College, he married the only daughter of Philip Burton, Esq. a lady for whom he always preserved the most inviolate affection. By her he had three daughters; of whom the eldest is married to the Rev. Mr. Selby Hele, and the youngest to the Rev. Mr. Hole. The unmarried daughter resides with Mrs. Horne, at Uxbridge. The former residence of this family near Windsor, introduced him to the acquaintance of several great and respectable characters in that neighbourhood, particularly Sir George Howard who received, and may probably have preserved, many of his letters.*

In the year 1776 he was appointed Vice-Chanceller of the University, and continued in that office till October, 1780 His Vice-chancellorship introduced him to the acquaintance of Lord North, then Chancellor of the University: a noble man, who, to a fine temper and pleasant wit, bad added such good principles and useful learning, that he found in Dr Horne a person exactly suited to his own mind; and I sup pose it owing to the united interest of Lord North and the present Earl of Liverpool, that he was made Dean of Canterbury. When this happened, he would willingly have quitted his cares at Oxford, and taken up his residence in Kent, his native county; but that a friend, to whose judgment he owed respect, would not agree to the prudence of such a step. As for the Dean himself, worldly advantage was no object with him; he lived as he ought; and, if he was no loser at the year's end, he was perfectly satisfied.

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^{*} I recollect in this place an accident which happened to one of his letters. He corresponded formerly with Mr. Price of Epsom, whose lady was the sister of Andrew Stone, Esq. By a mistake one of these letters fell into the hands of Mr. Stone; and it happened to contain some free remarks upon the lives and characters of courtiers. When this was lamented as an unfortunate circumstance, "No, no," said Mr. Price, "no misfortune at all—very proper those busy gentlemen in high life should see what learned men think of them and their situation,"

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This I know, because I have it under his own hand, that he laid up nothing from his preferments in the Church. What he gave away was with such secreey, that it was supposed by some persons to be little; but after his death, when the pensioners, to whom he had been a constant benefactor, rose up, to look about them for some other support, then it began to be known who and how many they were. He complained to one of his most intimate friends, how much it was out of his way to discover such objects as were worthy and proper, because he descended so little into commerce with the world; yet, said he, let any body show me, in any case, what ought to be done, and they will always find me ready to do it. So far as he knew, he did good; and often attempted it, when he could not know; which is more or less the case with every charit-The discernment of objects is the privilege of able man. God alone; who yet doeth good unto all, where we know it not.

As often as he was at Canterbury, his time passed very pleasantly: he was in his native county: the families of the place and the neighbourhood showed him the greatest respect, and were delighted with his company and conversation; if he could have indulged himself, with prudence, as he wished to do, he would have fixed himself there for the remainder of his life: but he still submitted to the unsettled life of a pilgrim, between the two situations of his College and his Deanry: with every thing that lay between Oxford and Canterbury he was acquainted, and with little besides. In the year 1788 his constitutional infirmities began to increase upon him. "I have been more than ever harrassed, (said he,) this year, for four months past, with defluxions on my head and breast; they have driven me to take the benefit of the Headington air this charming season*, which, by God's blessing, will enable me to get clear for the summer, I believe. But, as I grow older, I shall dread the return of winter. Do you know what could be done in the way of preservative? My good friends of the Church wish me to continue here, and en-

^{*} The letter is dated May 20, 1788.

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gage to do the business of the midsummer chapter without me. I am urged to get once more upon a horse-as much like an ass as possible. Long disuse hath now been added to an original awkwardness: however, by keeping to a gentle pace, I shall avoid going off, as you remember it was my hap once to do, like a frog from a board."

The visiting of some watering-place, Brighthelmstone, or Ramsgate, for the benefit of sea-bathing, had often been of great service to him. But notwithstanding all that could be but app done, he grew old faster than his years would account for being now only in his fifty-seventh year: so that when a design was formed of making him a bishop, he felt himself by From t no means inclined to undertake the charge of so weighty an was me office; and it was not till after much reasoning with himself, 1791, w that he was prevailed upon to accept it. I do not remember, by department that I ever took upon me, while this affair was depending, to mile throw in one word of advice, for it or against it; but rather his Cha that I left all things to work, as Providence should direct.* then be It was a sincere affliction to me, when I attended him at to meet Norwich, to see how his limbs began to fail him. The pal- Lodden, ace there is entered by a large flight of steps; on which he will for observed, one day, "Alas! I am come to these steps, at a we had time of life, when I can neither go up them nor down them Inever with safety." However, he resisted his infirmities with a his degree of resolution. He accustomed himself to walk early turney in the garden by my persuasion; and assented to it, in his is defe pleasant way, with these words : "Mr. William," (for so it ur in h had been his custom to call me for many years,) "I have both an uffici heard you say, that the air of the morning is a dram to the

^{*} Very soon after the nomination of dean Horne to the see of Norwich, a clergyman of that city calling upon a clergyman of the city of London, said to him, "Report tells us that the Dean of Canterbury is to be our Bishop." "Yes," said the London elergyman, "so I hear, and I am glad of it, for he will make a truly Christian bishop."-"Indeed! replied the other; well, I do not know him myself, being a Cambridge man; but it is currently reported at Norwich, that he is a Methodist." -The same clergyman, when he became acquainted with his bishop, was much delighted with him; and afterwards lamented his death as a great loss to the Christian Church in general, and to the diocese of Norwich in particular.

thout mind: I will rise to-morrow and take a dram." That the much faculties of his mind did not fail, in the way it was imagined. entle y hap e, or en of have

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led to so long as he remained at Norwich, I could show by the contents of the last letter he wrote to me, within a few weeks of his death; in which there is the same humour and spirit as had distinguished him in the prime of his life. That he was not subject to fits of weakness in his mind, I do not say; he could not persevere in a train of thought, as he used to do, ald be aut applied himself by short intervals, as his ability would for termit; and in that way he could execute more than we a de hould have expected from him, under his bodily infirmities. elf by From two visits to Bath he had received sensible benefit, and ty an was meditating a third, when I left him in the autumn of nself, 191, which he had been requested not to defer too long. At nber, my departure from Norwich, he carried me in his coach about ng, to miles; and we conversed by the way on the subject of ather his Charge, of which his mind was full, and which he was eet.* then beginning to print. When I had made him a promise m at to meet him during his next visit at Bath, he set me down at pal-Lodden, and I betook myself to my horses. That moment ch he will for ever dwell, like a black spot, upon the mind, in which at a had the last sight of a beloved friend. After this parting them I never saw him more. His company I can now seek only with a his writings; which are almost my daily delight. early berney to Bath, contrary to the persuasion of his friends, in his as deferred too long. Yet he had still such remaining vigso it in his mind, that he did not intend to make his visit to ath an idle one; but selected from his manuscript sermons to the fufficient number to compose a volume, and took them with n, intending to employ a printer at Bath upon them. is he was partly encouraged by an observation his good and retionate lady had made upon him, from the experience of meral years, that he never seemed to be so well as when he printers about him; of which she had even then seen a king example at Norwich. But, alas! while he was up-The road, he suffered a paralytick stroke, and, though veall, finished his journey. Mrs. Horne after this wrote me

a letter full of hope, that, as the Bishop could walk to the pump-room daily, he would still recover; in consequence of which, I went with some courage to London, intending to go on from thence to Bath, but was informed, as soon as I arrived in town, that he was not expected to continue many days; and the next day brought us the melancholy news of his death.

My worthy friend and pleasant companion, the Rev. Charles Millard, his chaplain, was with him at Bath, and was witness to many affecting passages which happened toward his latter end. Bad as he was, if Mrs. Horne entered the room, he spoke to her with his usual cheerfulness; although a super commonly oppressed him, under which his mind wandered, and his speech was confused: but from what could be understood, his thoughts were always at work upon some hearenly subject. When it was proposed that the holy communion should be administered to him by his chaplain, "By all means," said he, "you cannot do a better thing." In this service he joined with great devotion, and when it was ended "Now," said he, "I am blessed indeed!"

The annexed letter from Mrs. Salmon, one of the Bishop's attendants, gives a cumstantial account of his death

This morning at 20 minutes past two o'clock, our der tord departed this life. He died, as he lived, a saint indeed He had not been able for some days to express himself clearly; but yesterday, when Mr. Selby read prayers, he joind with him, and repeated the Lord's prayer with as much composure as ever he did in his life. After that he received the sacrament with my mistress and the ladies, Mr. Millard, Mr. Selby, Gilbert, and myself. And when that was over, he said, "Now I am blessed indeed!"—All was peace, and joy and comfort within. He blessed us all severally, and thanks us for all we had done. Had you seen him bolstered up, blessing his children, and speaking comfort to his wife, in the hope and trust of their meeting again, you would never have forgot it. I am sure I never shall; nor do I wish it.

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have reason to think that he did not suffer at last, as he went off without a groan, and has still a smile upon his face, as if he was alive. He is to be buried at Eltham. I can write no more though I have more to say. Your good master may like to hear how he departed. I hope you will read this to him, though it is scarcely to be understood. I cannot say more.

Your's affectionately,

E. SALMON.

FOR THE CHURCHMAN'S MAGAZINE.

On Liberality of Sentiment.

No. II.

THE considerations which should prompt us to the cultivation of Liberality of Sentiment—that christian charity which the apostle calls the bond of perfectness, are numerous and weighty.

The first arises from the unreasonableness of expecting that all men will ever, in this world be perfectly united in opinion on the doctrines of our religion. There are very few points in political, natural, or moral philosophy, or in any branch of science in which all are agreed. And can we expect it to be otherwise in the doctrines of our faith? In the permission of heaven, that there should be this great diversity of opinion, we may observe the utmost wisdom. Was there a perfect agreement on all important subjects, there would not be that eagerness to come at the truth, that thirst for mental improvement, that fondness for intellectual exertion, all which contribute so much to the advantage of the world, and the glory of God. That this is a sound view of the subject appears from matter of fact. The Apostles themselves were not agreed in all matters. We read that they had sharp contentions, arising no doubt from their different constitutions and modes of thinking; but still, we have the most ample testimony that the greatest affection and good will prevailed among them. While we are informed that they sometimes differed in opinion, we are told that the admiration of the world was, see how these christians love one another.

To expect that all men should think alike, would be quite as unreasonable, as to expect them alike in appearance. Though it is true that human nature is the same, in a general sense—that all alike are fallen and corrupted—that all are more or less liable to be influenced by the same evil propensities; yet we see that men have different degrees of mental as well as bodily temperament.—The appetite that operates strongly in one man, is perhaps weak in another, who may nevertheless be influenced by a passion quite as powerful, and perhaps more injurious to society. One may flatter himself that he is neither a glutton, nor a drunkard, but, at the very moment he may be guilty of a greater sin that either, in the indulgence of envy, or spiritual pride.

The idea of perfect agreement in matters of religion is not less absurd than the expectation that all men should be affected by the same diseases, or that the same medicines should accomplish cures, alike in all. We see different dispositions unfolding themselves even from the cradle. We have different degrees of intellectual endowment, and we grow up under different modes of education. All these necessarily produce different views and habits of thinking. It therefore becomes the part of a reasonable man and a christian, to take things as they are; to view the world as it is, and not as it might have been.

The consequence of requiring perfect union of opinion was most fatally proved under the dominion of the Church of Rome in her powerful days. She required exact agreement in all. Her head the Pope claimed infallibility, and the grossest ignorance and superstition followed. Hence when this infallibility began to be doubted, by the intrepid Luther, and the human mind, after ages of slumber, came to exert

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itself in the pursuit of truth, nothing could equal the bitterness and fury of the Romish power.

Experience therefore, we see teaches, that we are not to expect a perfect agreement in opinion; nor is this required in the sacred scriptures. St. Paul in his epistle to the Romans saith. God grant you to be like minded one towards another. He does not say like minded or of like opinion, relative to things and doctrines, but he evidently means well disposed and affectionate towards each other. When St. Peter exhorts be ye all of one mind, he does not mean a passive subscription to whatever doctrines may be proposed, but as he continues to explain himself, to have compassion one of another, to be pitiful, to be courteous.

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A second consideration that should prompt us to the cultivation of Liberality of Sentiment, arises from the different spheres of duty in which men are providentially placed. The multiplied relations of men necessarily produce a diversity of duties and pursuits. These all have their peculiar difficulties and temptations. The humble and uninformed peasant, whose reading does not extend beyond his bible, though he may be well acquainted with that, and an eminent christian, is not able to enter into the feelings or to understand in the least, the toils and troubles of him who devotes his time to the investigation of subjects highly important to the world. The man in humble and retired life, who never concerns himself in affairs of government, and perhaps knows not the names of the kingdoms that exist, is as incompetent to judge of the anxiety, the fatigue and exposure of the ruler and statesman as he is to decide upon the wisdom of their conduct. The private christian can have but a very limited conception of what passes in the mind of a minister of the altar. How his bosom is sometimes agitated under a sense of his vast responsibility—what are the difficulties and vexations which oppose themselves before him-how frequently his feelings are wounded—his heart distressed—how he is perplexed in his preparations to instruct his people;—on all these, and many other points, those who are not in the office

cannot judge. Similar observations might be extended to all ranks in life. Every situation has its appropriate concerns, its feelings and duties. The demands of christianity and the dictates of generosity and candour are that we should be very cautious and deliberate in our judgments of those who move in different spheres from ourselves, and into whose feelings and views it is not possible for us to enter. wealthy have their difficulties, their perplexities and dangers. To the illiberal and narrow-minded, they may appear in the commission of heinous offences, while with perfect innocence, and with grateful hearts they are enjoying the bounties of providence. The poor have their weaknesses and temptations—while the rich are in danger of forgeting the author of their comforts and of indulging themselves beyond the bounds of moderation, discontent and envy are the dangers to which the poor are exposed. And he is but an imperfect observer who does not see that the different classes of society are about equal, as to their good and bad qualities and practices. Impropriety and iniquity in the great, the wealthy and the fashionable, excite more notice, because they are more splendidly adorned. In the lower walks of life they are not the less pernicious because they are more concealed. Here they do not consist indeed in splendid equipage and sumptuous entertainment; but who does not know that there is as much sin in the indulgence of envy, in the malicious sareasm, in the wilful slander, in the vain boast of spiritual pride, as in any thing else?

I mean not to apologize for any improprieties. In the elevated ranks there is enough to be reformed, and would to heaven the due amendment might be seen; but at the same time the more humble in appearance, perhaps not less humble in their feelings, have their own sins, and of those sufficient to occupy their own attention. The knowledge of these facts ought to lead all persons to the cultivation of Liberality of Sentiment towards all men.

Further considerations will be urged in a subsequent number.

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FROM THE CHRISTIAN OBSERVER.

[The following article is longer than we mean often to admit at once, into our miscellany. We were unwilling however to interrupt the effect of its perusal by dividing it, and have therefore resolved to present it entire, to our readers; and we cannot avoid expressing the desire we feel, that they should none of them be deterred by its length from reading it with the strictest attention. From the interest we have taken in the perusal of this able review, and the advantage we have derived, we are led to believe that no reader of the Churchman's Magazine will consider this an unprofitable tax upon his time.]

A New Directory for Nonconformist Churches: containing free Remarks on thei Mode of Public Worship, and a Plan for the Improvement of it; with occasional Notes on various Tropics of general Interest to Protestant Dissenters: respectfully addressed to Dissenting Ministers, of all Denominations, and to Tutors of Academies. London: Johnson, 1812.

PHILOSOPHERS did not for a considerable period discover that even the most regular of the heavenly bodies moved in nearly circular orbits round a common centre. It is a still more recent discovery, that the more irregular bodies follow something of the same law, and return, after a prescribed period, to the spot whence they set out. But even now philosophers do not seem to have recognised what, nevertheless, we, who are no philosophers, venture to assert; that opinions also very commonly obey a like law, move also in their orbits, and, after a period not precisely determined, return to the very point whence they originally diverged. Many facts might be adduced to verify this theory; but we think none more striking or determinate than that supplied by the publication of the volume before us. Of this we shall proceed to give some account.

At the period of the Reformation, the whole, or nearly the whole, mass of our serious population thought well of forms and liturgies; admitted the solemnity of much of the Romish ritual; worshipped with delight in the devout prayers conveyed through many ages by the Church of Rome; and found in many of her ecremonies a charm to fix the wandering mind, to warm the frozen feelings, and to inspire that harmony of soul which produces the nearest resemblance of

Thus far all rolled on in the proper path the church above. and wheeled round a common centre. But at Geneva, and to her parts of the continent, whither the blood-thirsty Mary had banished our countrymen, they began to diverge from their orbit, to soar into new skies and visit undiscovered regions. On their return to England, they found many unquiet spirits, whom the excesses of Mary, according to the ordinary operation of excess, had driven into excesses of an opposite kind. A coalition naturally took place, and by degrees the whole body obtained the name of Puritans. much piety they added a superstitious fear and intemperate abhorrence of Popery. Smarting from its persecuting lash, they deemed it a primary duty to suffer no vestige of it to remain; and, as it were, to sow the razed city with salt. They conceived that its spirit occupied the smallest particle of its forms; that if a single " seed" were cast into English ground, it would spring into a "great tree;" or if a single "stone" of it was moulded into the new church, it would become a "great mountain," and overwhelm the edifice it was designed to uphold. It was now indeed but a "little cloud," but that cloud would soon darken the face of the heavens, and empty its vial of wrath upon a ruined land. We have no predilection for Popery, and least of all for that phase of it which shed "its disastrous light" upon this country in the reign of Queen Mary. We are sensible, also, that some of its forms were so incorporated with its errors, that, like the renowned Turkey carpets, they must have conveyed, into whatever church they were introduced, the plague of their country. But still we consider that our Reformers had cautionally marked these pestiferous forms; had separated them from the rest; and had merely retained what, as far as human wisdom could judge, might be securely retained. Our church, in our view of it, was just so constituted as to attract the doubting Papist, and satisfy the devout Protestant. Its first fathers assumed to themselves the title, not of "apostles" of a new faith, but reformers of an old one; and they left enough of the old church to verify

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the modesty of their pretensions. They felt that what is old is always preferable to what is new in religion, till the defeet of the old can be proved; both because the evils of the old are already ascertained, whilst those of the new are not; and because, by associating antiquity with religion, the mind transfers to religion the natural homage it pays to age. But all this was unfelt by the Puritans. To pull down and to annihillste, was the crusade of the day; and to be free from popery, with them, was to be near to God. The hurricane, thus excited, strengthened in its course; and, at length swept the church and the throne from their foundation. Too much of the same superstition survived the Usurpation. men dreaded a surplice, as children do a ghost. To bow at the name of Jesus, to make the sign of the cross, to kneel at the sacrament, was to descerate the most sacred ordinances, to extinguish the fire of the altar, to shut up the way to the mercy-seat. We are now describing the more violent party. But who has not stood astonished, to see an Owen and a Baxter seized to a considerable extent with this virulent endemic, and brandishing their mighty rapiers, like Æneas among the ghosts, at these aerial nothings? But mark, now, the revolution of opinions. In the sensible, serious volume before us, we have such an exposure of the evils of puritanic discipline as might content the highest churchman; and an organized attempt to engraft the service of our once-called popish church, upon the dissenting system. Are we disposed to indulge an unmanly triumph at this re-churching of our dissenting brethren? God forbid! Their piety, their zeal, their truly apostolic labours in many fields, and especially in the cause of that society which will do more good to religion than their worst enemies have suspected them of doing evil; the modesty with which they have carried their honours, and the meekness with which they have borne their insults, leave us impressed towards them with the strongest feelings of benevolence and regard. But, still, we cannot help noticing this rotatory movement in opinion, as a singular feature in the history of mind; and thanking God, that

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the modesty of their pretensions. They felt that what is old is always preferable to what is new in religion, till the defect of the old can be proved; both because the evils of the old are already ascertained, whilst those of the new are not; and because, by associating antiquity with religion, the mind transfers to religion the natural homage it pays to age. But all this was unfelt by the Puritans. To pull down and to annihibte, was the crusade of the day; and to be free from popery, with them, was to be near to God. The hurricane, thus excited, strengthened in its course; and, at length swept the church and the throne from their foundation. Too much of the same superstition survived the Usurpation. men dreaded a surplice, as children do a ghost. To bow at the name of Jesus, to make the sign of the cross, to kneel at the sacrament, was to descerate the most sacred ordinances, to extinguish the fire of the altar, to shut up the way to the mercy-seat. We are now describing the more violent party. But who has not stood astonished, to see an Owen and a Baxter seized to a considerable extent with this virulent endemic, and brandishing their mighty rapiers, like Æneas among the ghosts, at these aerial nothings? But mark, now, the revolution of opinions. In the sensible, serious volume before us, we have such an exposure of the evils of puritanic discipline as might content the highest churchman; and an organized attempt to engraft the service of our once-called popish church, upon the dissenting system. Are we disposed to indulge an unmanly triumph at this re-churching of our dissenting brethren? God forbid! Their piety, their zeal, their truly apostolic labours in many fields, and especially in the cause of that society which will do more good to religion than their worst enemies have suspected them of doing evil; the modesty with which they have carried their honours, and the meekness with which they have borne their insults, leave us impressed towards them with the strongest feelings of benevolence and regard. But, still, we cannot help noticing this rotatory movement in opinion, as a singular feature in the history of mind; and thanking God, that

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any one bar to union with such men appears to be weakened. It is, besides, our confident hope and persuasion, that the undue alarm and abhorrence excited by forms, is not the only pillar of separatism which is giving way. Enlightened men are beginning to discover, that in the "conferences of the Savoy" there were faults on both sides; that if some granted too little, others asked too much; that the "Act of Uniformity" was the joint offspring of bigotry and innovation; that Clarendon and Sheldon had some virtues, and Baxter and Bates some faults. Why may we not hope, then, that some other opinions will also run their circles; and that a sort of node, or intersecting and uniting point, in our various orbits, will at length be found?

The mere title and introduction to the volume before us, has suggested these observations; but the work itself is too important a document to be yet laid aside. Though it is addressed exclusively of churchmen, we are sure the ingenious and manly authors will not object to churchmen reading, quoting, and freely discussing it.—There are, then, three topics to which it chiefly calls our attention, and upon each of these we shall pretty fully enter: 1st. The defects acknowledged by the authors in the dissenting form of worship. 2d. The alledged defects in that of the Establishment. 3d. The substitute proposed for both.

On the first topic, the authors are sufficiently full; and we shall suffer them here to be exclusively the narrators. In speaking of the delivery of extemporary prayers, it is said—

"It is a matter of notoriety, that some worthy ministers among us sometimes appear, at least, to be so much embarrassed, as to occasion their hearers to be in pain for them, lest they should be obliged to stop. In this case, the devotion of the people will be interrupted, as that of the minister must necessarily be; who cannot be considered as praying so properly as making a prayer. And the same, indeed, may be remarked of others, who, though they do not commit any gross blunders in speech, nor often recal their words, yet

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speak so slow, and with such a degree of stiffness and formality, as to indicate that their minds are more occupied in studying their language, than in exercising the devout feelings of the heart." p. 23.

"It is also observable," they add, "that the prayers of many different ministers are so much alike, that they seem as if they had been borrowed from some common form. The same common place phrases (and some of them very quaint ones) perpetually occur; as likewise certain peculiar Scripture allusions, not of the most proper or intelligible kind."*
p. 26.

The authors next denounce a more elaborate species of extemporary prayers.

"The writer of this note recollects hearing in London, a certain popular preacher from the country, now deceased, who, in praying before the sermon of one of his brethen, gave along dissertation on the evil of sin; which he illustrated by enumerating the mischiefs it has done in the creation—expelling the angels from heaven, turning our first parents out of Paradise, bringing a universal deluge on the earth, overturning cities and kingdoms, &c. It was all ingenious and striking, but it was not prayer." p. 27.

They next record a striking anecdote from Dr. Mapletoft. "It may serve to set some people right in this matter," (i. e. the dissenting mode of prayer) "to reflect upon the ingenuous confession, made by one who had been much admired and followed for his talent in praying extempore. Having a prayer read to him, which had been a good time before taken from his mouth in short-hand, and being asked his judgment of it, found so many absurd and indecent expressions, that when he was told, He was the man who had used it, he begged God's pardon for his former bold pre-

^{*}Among various other such allusions, very common with a certain class of dissenlers, we have been struck with the following, in praying for ministers: "Let their low abide in strength. Let them hear the sound of their Master's feet behind hem. Give them many souls for their hire."

sumption and folly, and resolved never more to offend in this kind, but to pen, first of all, the prayers he should use hereafter in public." p. 29.

Having noticed the more general defects of extemporary prayer, they come next to "some exceptionable things they themselves have witnessed;" and here they begin by an nouncing in a note their intention to pass over those injudicious and indecent expressions, and indelicate allusions to Scripture, "sometimes to be found in the prayers chiefly of illiterate" ministers: so that even they do not bring some of the most condemning witnesses into court. After this declaration they proceed.

The "principal object," they say, of the prayers of some is, that "such immediate communications may be made to the whole assembly, as there is no scriptural warrant or rational ground to expect at any time: and particularly that the discourse about to be delivered (which is represented a the chief object of the meeting) may be productive of such instantaneous effects, as would be scarcely less than mirace lous." p. 35.

"In the intercessory part of prayer for the public, some well-meaning men, not content with such general request to the supreme and wise Ruler of the universe, as best become his ignorant creatures; are prone to introduce the own exposition of public measures and events, and to in plore such interpositions of Providence as accord with the own narrow views." p. 36.

"It is a matter of great delicacy for ministers to into duce, as some are ever prone to do, their own personal domestic concerns into the public devotions, or to speak themselves at all." p. 37.

"Some are apt to be too minute in particularising seleases; and have been known to enlarge so much on the elementances of some individuals, distinguished either by their wealth or their influence, as has had the appearance of particularly; and their mode of expression has been liable to the charge of the grossest flattery. This is highly reprehense

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in this ble. But how much more so is it in Christian ministers, ld use when addressing the Almighty, to throw out bitter reproofs, or sareastic reflections, on any of their fellow Christians, whether present or absent, on account of either obnoxious sentiments, or suspicious conduct. Yet, we are sorry to say, we have known ministers ready on all occasions in this way to indulge their angry passions, and that even towards their own brethren." p. 38.

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"Next comes a very important admission seconded by a quotation from Mr. Bennet.

"If any further proof be wanting we think it worthy of serious observation, that, notwithstanding the great stress which the dissenters generally lay upon extemporary prayer, few of them comparatively seem actually to join in it; the greater part discovering no signs of devotion during the service: in which respects serious church people appear to be the most exemplary. Lest we should incur the charge of undue severity, we will borrow the words of an unexceptionable writer on this head. The pious Mr. Bennet, an eminent dissenting minister, in a postbumous discourse of joining in public prayer, expresses himself thus: 'There is nothing, I apprehend, we are more generally defective in, than in performing this part of religious worship. That careless air which sits upon the face of a congregation shews how little they know of the matter, and how few seriously join in public prayer. Some gaze about them; others fall asleep; others fix their eyes on the minister." p. 47.

In page 56, we have another strong passage to the same effect. "They (the Dissenters) too generally seem to look upon prayer as the least important part of their business in the house of God; and some of them regard it as little more than an introduction to the sermon, which they consider as the chief object for which they assemble. Accordingly, they seldom speak of going to worship, but usually to hear this or the other preacher. And in most of our congregations, it is customary for great numbers to absent themselves till after worship is begun, and not a few till the chief prayers are nearly ended. Many seem to think, that if they are in time to hear the text, they are early enough. In regard to the importance of prayer, the ideas of serious church people seem generally the most correct."

The authors soon after pass to the subject of the Scriptures. In a note (p. 80.), we have a proof that, as extremes will often meet, so the opposite poles of Popery and Dissent sometimes meet on the common ground of neglecting the

Scriptures.

"Though, in the Presbyterian churches,* the Scriptures were universally read; by the strict Independents and Baptists, they were generally excluded. Half a century ago, there was scarcely one society of these denominations in London, where the reading of a chapter in the Bible would have been tolerated; and, in most of their meetings in the country (though almost half the people could not read), it would have been considered as a mark of heterodoxy for a minister to read the Bible to them!"

Again, p. 107:

"It is matter of concern and surprise, that at these village-lectures the Scriptures are seldom or ever read, even by those ministers who constantly read them in their own congregations."

They soon after touch upon the Psalmody of dissenting

congregations.

In some instances it has been known, that the person who has had the direction of the psalmody, has made choice of a psalm or bymn to express his own sentiments on a point of doctrine, and even to convey a censure on certain individuals present, whom he deemed erroneous in judgment, or faulty in practice. And some have been known in this way to tes-

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^{*} This must refer to the Presbyterian churches in England; for in the Presbyterian Church of Scotland the public reading of Scripture is entirely omitted.

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tify their disapprobation of the sermon which they have been hearing."* p 128.

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They then urge their brethren to stand in singing, and next condemn their standing in prayer. On this subject the note shews the candour and good sense of the writers.

"It is sometimes urged as an objection against kneeling in dissenting meeting houses, 'that our pews are not wide enough to admit of this posture?' To this it is answered: Many of them certainly are; and the others in general are as wide as those in many churches and chapels, where no difficulty is felt, by reason of a good contrivance for kneeling high. By adopting this, sufficient convenience might easily be made for kneeling in our narrowest seats. But it is not, we apprehend, the want of convenience that is the true reason with most dissenters against kneeling in public prayer; but rather an aversion to alter an old custom which, we fear, originated in the narrow principle of avoiding every thing like conformity. And yet Dissenters in general kneel in family worship, which renders their aversion to it in public the more inexcusable." p. 142.

Such then is the picture given by several wise and candid Dissenters, "residing in three different counties," of the defects in their frame of worship, and of the consequences resulting from these defects. We now ask, confidently, Can any statement more powerfully confirm our first propositions on the circumvolution of opinions? And is it not in the highest degree satisfactory, to the perhaps wavering Churchman, to contrast these candid acknowledgements with the language of the address from Sion House in 1660, wherein the petitioners carnestly begged, that "kneeling at the sacrament might not be imposed; and that the surplice, and the cross in baptism, and the bowing at the name of Jesus, rather than Christ, or

^{*}When a certain popular preacher appeared in a London pulpit, after he was supposed to have deviated from the orthodox faith, respecting the person of Christ, the clerk gave out the 51st hymn of Dr. Watts' B. ii, entitled, "God the Son equal with the Father."

Emanuel, might be abolished?" Is it not also striking, that when the whole of the Nonconformist objections to discipline were in the close of the conference at the Savoy, in 1661, consolidated and reduced to eight, seven of these should have related to forms, of all or most which the judicious authors of this New Directory would probably not disapprove?

There are three evils noticed in the above statement of defeets in the dissenting frame of worship, of so serious a nature, that those who wish well to religion cannot fail to be deeply impressed by them, viz. the degradation of religion, the inattention in public worship, and the low estimate of the importance of prayer. We shall afterwards, perhaps, have oceasion to return to some of these points; but, in the mean time it is impossible not to remark, that they constitute a mass of evil for which an equipoise of good is not easily to be "Ecclesia vero est imago cœlestium, says St. Am-Can we readily conceive a service, either thus constituted, or thus east at random upon the talents, wisdom, or piety of those who administer it, as likely, in many instanees so reflect " the image of heaven?" " Then," says Hooker, with his usual eloquence, " are the public duties of religion best ordered when the millitant church doth resemble. by sensible means, as it may in such cases, that hidden dignity and glory wherewith the church triumphant in heaven is Early in life (if our own personal experience may, without presumption, be stated) we remember to have been struck with these features of dissenting worship. We found that religion was in danger of suffering from the poverty and meanness of her ceremonial. And we actually saw, in the wandering eyes, even of pious individuals, that extemporary prayer had, in the long run, a tendency to extinguish the spirit of prayer in a congregation. How widely different this, from the prostration of body and devotion of soul in prayer discovered in the early assemblies of Christians !-44 Ad domos currimus, corpora humi sternimus, mixtis cum fletu gaudiis supplicamus"-" We run to the temples,

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we prostrate our bodies on the ground, and, with mixed emotions of joy and penitential sorrow, we supplicate?" Is not this the spirit we should cultivate? is it not thus God loves to be honoured? Can the animation of the hymn or the sermon be substituted for this? Is not the house of God emphatically called a "house of prayer?" Are not all other religious exercises but means to an end, while communion with God in prayer is itself an end—a glorious end? Is not such communion a fitness for heaven? If, in fine, the spirit of prayer is extinguished, is not the glory of the temple departed?

But we shall now turn to the second point to be examined, viz. "the alledged defects of the Church of England. Here, also, we shall allow the authors to speak for themselves. Some of the positions by which the Liturgy of the Establishment is affected, assail it directly, and some by implication. We shall not only give specimens of both; but endeavour, as in duty and affection bound, to supply the sort of

brief reply to them which our space admits.

The first allegation against all precomposed forms of prayer is thus expressed: "We cannot find that either mode (the precomposed or the extemporary) is absolutely enjoined in the word of God." Now it certainly cannot be affirmed, that a complete public service is in any part of Scripture supplied by God to His church. But this may be affirmed, that sufficient parts of a liturgy are supplied to vindicate the adoption of a whole. Take, for example, the Lord's Prayer, or the blessing appointed to be pronounced by Aaron upon the people: "Ye shall bless them, saying, The Lord bless thee and keep thee," &c. Certain it is, also, that the Jews anderstood the employment of a liturgy to be agreeable to the appointment of God; and employed a liturgy, made up of hymns borrowed from Scripture, and both prayers and songs of human composition. Thus, also, do the early Christians appear to have understood the will of their master; for if our liturgy now perpetuates any heresies, they are those of the earliest and best ages of christianity, to whom

we owe much, both of our kturgical sentiments and of the language in which those sentiments are conveyed. With such facts, then, in the face of the above assertion of these authors, it should not, we think have been made slightly, or without some qualification. Perhaps indeed an admission of their own, in a subsequent page, is a sufficient refutation of it: "What," they justly ask, "are many of the psalms of David, but pre-composed petitions to the King of Kings, which the pious author intended to be offered for himself and his people?" p. 11. Now, was this intention the dictate of the Holy Spirit, or was it not? The pious authors would not like to say that it was not; and if it was, the point is settled.

We soon come to a note (p. 31), designed to obviate any ungenerous triumph which churchmen might indulge after the very candid confession of the disadvantages of an extemporary service.

"Lest any bigotted enemy to the dissenters should take advantage of the above free animadversions, to reproach them as a body, we must subjoin a caution against too great a triumph by reminding him, not only that there are many exceptions to be met with in our societies, to the most reprehensible of the particulars above specified, but likewise that his own church is by no means free from them; that the Common Prayer itself with all its allowed excellences, though compiled by learned dignitaries, and sanctioned by King, Lords, and Commons, abounds with repetitions and other improprieties, as great as most of the above; which the clergy who perceive them, are not at liberty to correct. them are indeed so gross, that long custom alone could have reconciled sensible men to the use of them; and were they found only in a dissenting meeting-house, some of the warmest advocates for the establishment would be the first to expose them as fanatical. Should a dissenting teacher, for instance, and his congregation, utter extempore such exclamations and repetitions as those at the end of the Litany, would not any intelligent stranger, coming in at the time, accuse them of

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fanaticism? and, perhaps (to allude to 1 Cor. xiv. 23), be ready to say, 'Ye are mad!' For a larger view of the improprieties in the Common-Prayer, the reader is referred to the Protestant Dissenter's Catechism, p. 41—48, and Note, p. 50, 51. See also the Free and Candid Disquisitions, &c. by several eminent elergymen."

Now, to say nothing of the unkindness with which Churchmen are here reminded of their heavy calamity in using prayers which have the sanction of "Kings, Lords, and Commons," to say nothing also of the authors' here exculpating only "many" of their societies from the "most reprehensible" of the above-mentioned particulars; let us notice the objections themselves. The charge of "repetition" is usually supported by Matt. vi. 7: "Use not vain repetitions." to call our repetitions "vain," is to beg the question. fact is, that the repetition alluded to in Scripture was that of an unmeaning jargon—as the Hindoos, in our own times, are said, as a part of their worship, to repeat the 30,000 names of their idols. But is such the character of our repetitions? The sole repetition, we believe, charged upon us, is that of the Lord's Prayer-a repetition valuable to the devout mind as a mean of ensuring our once at least offering it with undistracted attention; of substituting our great Advocate again and again for ourselves at the mercy-seat of God; of not merely praying in his name, but, as it were, employing his person to represent us at the bar of God. Nor is this all. It is true neither in philosophy nor fact, that devotion abhors Strong emotions of pain or pleasure, as is well known to the philosophical examiner, often stifle the inventive powers; and as to the fact, Christ himself, in his agony, addresssed his Father three times in nearly the same words.

As to the charge brought in this passage against the concluding sentences of the Litany, we must be content with merely little more than a loud expression of our amazement; because it is a fact, that had we to select out of our whole service one passage as nobler than the rest, one passage re-

fleeting more sublimely "the image of heaven" and heavenly worship, we should select this inimitable climax :-- a climax in which the devout affections are upborne for a time by human language, till that sinking under the burden, or lingering in the upward flight, abruptly transfers the office to the language of inspiration. The sentences as if to mark the struggle and the incompetence of language to keep pace with the devout mind, continually shorten, till they merge, as it were, into the Prayer of our Lord :- "Lord have mercy upon us ;" " Christ have mercy upon us ;" " Our Father," &c. As to a third part of the allegation, we have not, unfortunately, the "Dissenting Catechism," to which the authors refer in the above note, at hand; but we have, what might be equally satisfactory evidence to them, the paper of exceptions presented to the Bishops at the Savoy; and from that we will enumerate some few of the objections. They excepted, then, against "the responses of the people"-so general, by the way, in the ritual of the Jews (to say nothing of the practice of the early christians), and with a view to which many of the Psalms, and probably of the prophetical, writings, were composed. They objected also to the uncondensed shape of the "petitions in the Litany; to the rehearing the liturgy at the Communion table ;" to the words "Priest and Curate," and "Sunday;" to the expressions "deadly sin," and "sudden death;" against "praying for all that travel by land or water," &c. &c. &c. with many other puerilities, with the recital of which we really cannot bear to insult the present generation of enlightened dissidents. One exception indeed of a more important nature, is taken in the same paper to the somewhat ambiguous language of the baptismal service, as to the nature of the regeneration conveyed by that sacrament. But what was our surprise, in turning to the "Reformed Liturgy"-to that liturgy which would have satisfied the non-conformists, and on which high commendation is bestowed by the authors—to find in the baptismal service infants declared to be "accepted" through this sacrament, " into the covenant of God, made members of

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Christ and his church, where he vouchsafeth his protection and provisions, and the means and Spirit of grace, &c. &c. Now this sentence we venture to think nearly, if not entirely, as ambiguous as that of the Establishment; and by no means less liable to perversion. This fact may teach men the difficulty of venturing to take one step upon mysterious points beyond the language of Scripture: The altar of the Jews was to be formed of the rough and unchiseled stones of the quarry: and the genius of man, in points beyond his grasp, will ever darken and perplex the revelations of God.

An additional objection, connected with those against our form of worship, is thus expressed. Speaking of days of "public humiliation or thanksgiving," the authors say, "we readily allow that no civil officer has any authority in matters of religion." We are too well aware of the extent of the argument connected with this position to enter upon it in a paper of this kind; though, on a proper occasion, we should not shrink from it. For the present we will simply ask one question; Do the authors doubt the authority of the magistrate to suspend the ordinary occupations of the week for the ordinances of the Sabbath? Have they never been, or would they refuse to be among those who availed themselves of the arm of the law to close the shops of the land on the Sabbath? And if so, is it not equally an act of authority, though not perhaps to the same extent, to impose a prohibition against violating the Sabbath, and to issue a proclamation for a fast? We are convinced the same mode of reasoning might be extended to every branch of the argument against authority, and the stoutest non-imposer be shewn to have his own point where imposition must begin. It is, for instance, perhaps a query, whether the least intolerant of the body would have tolerated Naylor in his assumption of the character and pretended achievement of the miracles of Jesus Christ; or would have allowed another fanatic to have exhibited himself naked in the streets, as a sign unto the people.

The next allegation we find is the following: "The introductory sentences from the Bible, in the English liturgy,

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are for the most part adapted only to the circumstances of penitent sinners upon their first return to God, which it would be absurd to suppose were the case of a whole congregation every time they assembled for divine worship." Now this allegation is by no means accurate; and what part of it is accurate, is not, in our judgment, either very scriptural or very wise. Whoever will cast his eyes upon these introductory sentences, will find them widely varying from each other in their matter and form. So much, then, for the accuracy of the criticism. As to its theology, we would ask, whether any words can better define the act of public worship, than as "a devout effort of penitent sinners to return to God?" This allegation much surprises us. Can we have hitherto mistaken the creed of the authors? Are not all worshippers sinners? Should not all sinners be penitent? To us, we confess that one transcendent excellence of the English Liturgy is the simplicity and universality of the basis assumed by it, and which is thus condemned by the authors. Guilt, penitence, and union with God through Jesus Christ, constitute the corner-stones on which our ecclesiastical fabric stands. And every other would supply top narrow a foundation for the church of God; would include some cases and shut out others; would feed the devotion of one at the expense of his brethren; would destroy the unity and harmony, which are the essence or soul of public worship. We could wish our readers to put this to experiment; and the failure of their attempt to substitute another basis may teach them to appreciate the genius and piety of our reformers; of which, as of the ordinary gifts of Providence, we do not recognise the worth, chiefly because we never felt the want. A very eminent Dissenter* has placed the formularies of the Church of England in "the very first rank of uninspired compositions;" and, if we have taken a due measure of that which it is not easy to measure,

^{*} Hall of Leicester. Speech for Bible Society .-

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his vast capacity, we are disposed to think that he would pronounce this to be one of the sublimest features of our Liturgy; that it chose this interdicted basis and unremittingly adhered to it. In almost every other liturgy which we have seen, and we have gast our eyes over many, the assumption of too narrow a basis has been the cardinal error. The service has inculcated too dogmatic a theology; has transformed each worshipper into a polemic; has hoisted a particular flag, and dealt side-blows at a particular sect. But on the broad basis of our liturgy, as on the vast field of nature, men of all parties repose themselves. They find common ground; the fundamentals of religion without its excrescences, its face without its wens. As in the temple of Juggernaut (of whose worship no other tolerable point can be stated) all the sects of Hinduism drop their peculiarities, so here bigots of all sides surrender their prejudices and forget their parties: the lion and the kid lie down together. The effect of the service is like the descent of the mysterious sheet upon Peter, teaching him not to call that common he before called unclean. And it is this character of our church which cherishes in us a fond hope, that, when devout men begin to search for a centre, they will find it here; here find the pole to which the churches may tend, or round which they may perform their heavenly course. Happy they who shall see them, in Lord Bacon's eloquent language, thus "move in charity, rest in Providence, and turn (may we not say it ?) upon the poles of truth?"

Such is the amount of the allegations brought against the Liturgy, and it will be allowed, we imagine, to be very trifling; nor do the authors themselves, we think, urge them as very formidable. Indeed, justice as to this point, as well as others, must be done them. They often speak of the Establishment and its ministers in terms of respect and kindness. Some even of these sentences we have noticed appear to be almost incidental—to be the effect of babit or fashion, as much as principle—to be rather a sort of sop, if we may so speak, east at their offended brethren, than a deliberate

expression of their own sentiments. They by no means announce the defects of Liturgy as the ground of their separation: but probably view them as the almost necessary blots inherent in all human Institutions. Could all other bars be removed, we firmly believe that men such as these, for unity's sake would step over the stumbling blocks in our formularies. Nor let us be thought, in our struggle for the honour of the Liturgy, to be the champions of every expression contained in it. We are its admirers, but not its idolaters; and therefore not in love with its blemishes. There are a few parts which would, perhaps admit of the knife; but, then, we do not see into whose hand it could be safely The creed of a nation is an awful deposit: and we much fear, that, if ever east into any modern crueible to be purged of its dross, it will loose much of its pure gold in the process. We are content, then, to take it as it is; and remembering our own infirmities, and those of our species, we are rather disposed to wonder it is so good, than to complain Every day's experience shows us that it is perfectly competent, under the Divine blessing, to produce, to sustain, and, what is perhaps more, to revive a spiritual re-The Church of England, be it observed, presents at the present moment a very unusual phenomenon to the world; "a green old age"-a clergy, in many instances, combining the youthful ardour of a sect with the calm wisdom of an establishment. By a resuscitation of her decayed powers, she has, as it were, broken the bars of the tomb; revived first in one limb and then in another; and promises, under God, again to erect herself the favourite child of the Reformation, and the dispenser of religion to a famished world. It may assist the speculator upon these subjects, to contrast with the Church of England the old Presbyterian churches of our own country, the heirs of nonconformist principles and discipline. Where is the ark now? On whom has the mantle of Baxter, or Reynolds, or Bates, fallen? Where would these holy men regort for the communion of saints now? Whence do their happy spirits now expect the heirs of glory? From the dry deserts ferti Esta

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serts of Socinianism or Arianism, or from the not unfrequent fertile valleys of orthodox religion, within the walls of the Establishment?

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We have thus, as we think, canvassed most of the charges brought against our own Liturgy in the work before us; and forestalled some of the topics which ought perhaps more strictly to have been reserved for the last part of our discussion, viz. the "substitute proposed" by these unknown though respectable writers, for "the dissenting frame of worship, in preference to that of the Establishment."-This we shall alow them to state briefly in their own words: "To continue the use of extemporaneous prayer in a certain degree, and so far as all the valuable ends of it will be secured; but with it to make use of those forms of devotion with which we are amply supplied in the Holy Scriptures." Now of this scheme we do not hesitate to approve, simply as a substitute for the present dissenting frame of worship; but we deny it all claim to be a substitute in preference to the Liturgy of the Establishment. And upon both these subjects we must beg to be heard.

In the first place, then, we allow it to be an eligible substitute for the dissenting mode of worship on two grounds, 1st, on account of the proposed diminution of extemporary prayers in mixed congregations; and 2dly, from its securing, as far as the fixed part of the service is concerned, a sound and spiritual form of words.

But, in the second place, we conceive this frame of worship to be a less eligible form than the Liturgy of the Establishment on a variety of grounds.

The first objection to it is this;—that to employ precisely, and without the slightest deviation, scriptural expressions in public service, would be to use the Scriptures for a purpose or which a very small portion of them indeed was ever designed. We have for instance in the scripture, a specimen of individual songs of triumph for national deliverances, of royal prayers at the dedication of a temple, and of apostolic supplication for the churches of Christ. Now all of these, it

is true, are capable of an easy translation into the service of the church; but, then, scarcely any of them, without a slight change of form, can be so employed. Take for example, the very parts chiefly designated as materials for a liturgy, viz. the supplications of the apostles for the spiritual welfare of those for whom they write. Even these are the prayers of an individual, and of an individual under a very peculiar relation to those for whom he prays; and on this account are rather models of prayer to a minister than to a congregation. To employ even these, therefore, without some change, would be inexpedient. To employ them with an adequate change, would be precisely what our liturgy does. And, therefore, what we would recommend to the authors, and those whom they address, would be, on this yery principle, to use the liturgy of the Church of England. We feel persuaded that he who should endeavour to supply the transpositions, the collocations, the "callide juncture," the various changes essential to the working up, as it were, the raw material of Scripture, into a proper vestment for the modern sanctuary, would find it almost impossible to improve upon the workmanship of the Church of England.

A second proof of the lesser eligibility of any new liturgies, than that received in the Church of England, is founded upon the fact that no general modern liturgy would in all probability either obtain or deserve the reverence felt for that of the Establishment, by so large a part of the community. -There are persons who lend a favourable ear to the introduction of a new scriptural liturgy, such as that projected by these authors on the ground that this liturgy would be adopted by many, whose consistency requires them to reject that of the Church of England. But then let it be remembered, that the present liturgy has infinitely more admirers than enemies, and admirers whose attachment is so interwoven with the strongest tastes and feelings of man that nothing new is at all likely to rival or distinguish it. The mere antiquity of the liturgy carries with it a title to respect. Nor is the antiquity of our liturgy of an ordinary nature. Its age

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is the age of the Reformation, the great era of our emancipation from papal tyranny, the grand sabbath and jubilee of pure religion.

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Nor is this all—Not only does the peculiar era of its birth blazon it to the eyes of Protestants; its authors have a no less commanding influence upon our feelings; it is written in the blood, it is signed by the names of Cranmer, and Ridley, and Hooker, and Latimer-of those martyrs, " whose blood is the seed of our church;" whose histories constitute the lessons of our childhood; whose virtues are our earliest models; whose names are identified with our liberties, our conquests, our peace at home, and our renown abroad. is true that the memory of these great men has been suffered in some quarters to decay; that some modern churchmen have found it convenient to merge the men, in order to get rid of their doctrines; that others less united to the church, have wished for obvious reasons, to borrow their crowns for the heads of their own partizans: but we believe that these fathers of our faith have still many devoted children; many who, still valuing the liturgy mainly for its own sake, yet regard it with increased veneration as the trophy and the bequest of this holy army of martyrs. And we as firmly believe that no new liturgies can ever excite the same interest; can ever come thus sanctioned to a British public; can ever win, even from those of our sons who have for a time forsaken our holy places, that reverence which they still feel for the old. It is curious to hear even our dissenting brethren frequently borrow those venerable names, to shed a lustre upon their own argument-to exalt the pretensions of that Society which proposes to give a general circulation to the holy volume which their pious hands first unclasped to our country. If, then, the respectable writers of the book before us would give a liturgy to their assemblies, let them take that which has on it the stamp of the Reformation; which is sealed with England's best blood-thus earrying with it the same species of evidence which serves to establish even Christianity itself—the life and the death of its authors.

But as we have said, not only will no new liturgy "obtain" the same general reverence with the old; it is not likely to " deserve" it. It is impossible now to enter upon the various excellences of our Liturgy. The theme is too copious, and we may sincerely say too congenial to our taste and feeling, for us to trust ourselves withit. We shall simply therefore, say, that we perceive nothing, either in the piety or enlargement of the day, which promises any more exact or noble transcripts of the Word of God-any more Scriptural lessons than the Homilies, any more Scriptural ereed than the Articles, any more Scriptural supplications than the Book of Common Prayer. They steer, with almost incredible accuracy, the middle and most arduous course between latitudinarianism and bigotry. They let no man pass who is without the pale of the Gospel, and insult or exclude no man who is within. But we must check ourselves, only begging our readers to believe, that, as the artist threw a veil over the face of Agamemnon, from the impossibility of expressing by his art such a commixture of passions; so we refuse even to enter upon a topic, which would demand a volume to do it justice. Will none of our many, we doubt not competent readers, take up the pencil we have laid down?

The last, and the greatest inferiority of the scheme here suggested, to the model of worship in the Church of England, is that it radically removes no one of the evils in the dissenting frame of which they themselves so loudly complain.—We beg our readers to east their eyes over the prevalent evils in the worship of dissenters, noticed in the early parts of the Review. Whence we ask, do they all, or almost all, arise? Do they not, and that upon the shewing of the authors themselves, arise from "extemporary prayer?" But what is the new scheme here suggested? To incorporate a pre-composed liturgy with extemporary prayer. How, then will this change remove the evil? Will not a mixture of what is fixed and good, with what is mutable, and therefore possibly very bad, neutralize the whole mass? Will not

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this be "sewing new cloth into an old garment;" adding a new limb to a decayed body; merely debasing the coin, not improving the currency? Or do the authors think, that those alone whose abilities and piety qualify them to pray extempore. will avail themselves of the privilege? Do they not know, on the contrary, that the disposition to use extemporary prayer, will often be in exact proportion to a person's incompetence to do so; and that the same presumption, which among other things disqualifies a man for extemporary prayer, will stimulate him to it? We desire our authors, then, calmly and kindly to contemplate the disastrous alternative to which they are reduced. Either they must leave the dissenting frame of worship as they found it, which according to their own statement, is exceedingly defective; or they must carry into effect a new scheme, which will probably chain the lips of the wise and modest, and set the rash and presumptuous at liberty; which will lead to the use of a liturgy by many of the first, and to that of extemporary prayers by most of the second. They may, indeed, escape from their very distressing dilemma, by silencing those whom they doubt or fear. But, then, this would be "imposition;" and imposition, because partial in its operation, of the most offensive and dangerous kind. Will they then be displeased if we suggest to them a far milder expedient : viz. " to oblige all their ministers to confine themselves to the same scriptural liturgy;" in other words, to adopt precisely the Liturgy of the Church of England? Having thus, then, landed these excellent men, where we so devoutly wish to see them, within the pale of the establishment, we shall there leave them, heartily thanking them for so pleasant a course, and congratulating them upon entering our common haven. Now, indeed, and in every sense of the word, we have the high satisfaction of calling them "brethren." Now there is no point at which we are not in contact. Now, we can smile together at some of our past superstitions, and rejoice together in many of our future prospects. Now, we can concert the means, under God, to keep alive the flame of spiritual religion upon our common altars. Now we can

carry the combined vigour, at present confined to the operations of one society, into every religious movement. Ephraim will no more vex Judah nor Judah Ephraim. The disturbing forces of the universe will co-operate. The vigour of dissent will animate the church; and the wisdom of the church temper dissenterism. Infidelity will die; secular religion retreat to her own frozen regions; Socinianism will bestride her "New Version," and flee away. Mitres will more and more encircle the brows which will adorn them. Either the Millennium will commence, or else our holiness and happiness will be such as scarcely to leave room to wish for it. Is all this a dream? Though it be, the vision is too delightful to allow of our return to the "dull realities" of our profession. We will merely, therefore call upon all our readers, and even our dissenting brethren will at least thus far favour our project, to put up one supplication of our church, "that we all may be one flock, under the Shepherd Jesus Christ the righteous."

PROPOSED INSCRIPTION TO VOLTAIRE.

An English gentleman being in Paris, when a subscription was circulated by a number of the Philosophers of the Voltaire School for the purpose of erecting a statue to the memory of their oracle, put a stop to the whole proceeding by writing the following

MONUMENT OF VOLTAIRE.

Behold VOLTAIRE! deserving of a stone, Who in Poetry was great, In history little, Still less in philosophy, and In Religion Nothing at all. His wit was acute, His Judgment precipitate, His dishonesty extreme. Loose women smiled upon him, The half learned applauded him, And the profane patronised him; Though he spared neither God nor man, A junto of atheists, Who call themselves philosophers, Scraped some money together And raised this stone to his memory.

St. depar seen t

POETRY.

NUNC DIMITIS.

Merrick.

St. Luke ii. 29, 30. Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation—

'TIS enough—the hour is come; Now within the silent tomb Let this mortal frame decay, Mingled with its kindred clay; Since thy mercies, oft of old By thy chosen seers foretold, Faithful now and steadfast prove, God of Truth and God of Love. Since at length my aged eye Sees thy day spring from on high! Son of Righteousness, to thee Lo! the nations bow the knee; And the realms of distant kings Own the healing of thy wings. Those whom death had overspread With his dark and dreary shade, Lift their eyes and from afar, Hail the light of Jacob's Star; Waiting till the promised day Turn their darkness into day. See the beams intensely shed! Shine o'er Zion's favoured head! Never way they hence remove, God of Truth, and God of Love!

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REFLECTIONS FOR THE SEASON OF WINTER.

AH, where are Summer's glowing tints?

Ah, where are Autumn's placid scenes?

The pilfering hours have borne them off;

And fond regret alone remains.

See hoary Winter now advance,
In mantle white, with frowning brow,
All nature shrinks at his approach!
Beneath his blasts the forests bow!

Ye warbling inmates of the grove,

Hush'd are your songs, your notes of praise,
Or have you fled the tyrant's frown,
In happier climes to chant your lays?

And when on zephyr's downy wings
Sweet smiling Spring again appears,
With rosy hand to paint each scene;
Again your notes shall charm our ears.

Yes; though black gloom now reigns supreme, Though cruel howls the northern blast, Celestial hope, life-cheering friend, Whispers those scenes can never last.

Yes: nature's God will hush the storm, And every charm again restore, He rules the raging elements: With grateful praise his name adore.

Oh. may that God our hearts renew,
Ob. may his grace our lives reform!
The season then shall frown in vain,
And harmless beat the winter's storm.

For, when fleet time, with sweeping scythe Strikes at our root and lays us low; Blest Hope, man's earliest, latest friend, Shall point where flowers immortal grow. Transplanted to that happy clime,
No wint'ry blasts shall e'er annoy:
No frosts e'er nip our tender plants,
But all be peace and blooming joy.

UPHELIA.

A MORNING SCENE AT SEA.

IN the far distant east, lo! the day star is beaming,
And the purple of morning is spread o'er the sky,
Beneath you deep cloud now the first ray is streaming,
From the sun's golden front ascending on high.

Slow, slowly he mounts from his coral-clad pillow, And broadens and brightens in glory serene, Till risen majestic he smiles o'er the billow, Effulgent abroad on the wide watery scene.

But now through the surges our vessel is steering,
The sea-fowl wild screaming oft plunge in the stream,
Then rise on the top of the billow careering
And flap their broad wings in the new-risen beam.

And mark how the clouds hurry fast cross the heaven, Oft dark'ning the scene, and oft bursting again, Our sails by the rage of the tempest are riven, And we reel insecure on the foam-rolling main.

On the spray from the brine beaten prow ascending, In silvery sheets while the sweet streamers blaze, The shades of the rainbow in splendour are blending. For far o'er the deep the sun kindles his rays.

The wind has subsided, now steady the motion,
The seamen loud cheering again hoist the sail;
Along our smooth path on the face of the ocean,
We swim like the moon on the wings of the gale.

VERSES WRITTEN AT THE COMMENCEMENT OF SPRING.

By the late Mrs. H. Tighe,

OH, breathe once more upon my brow, Soft gale of Spring forgotten never! For thus thy breath appeared as now In days of joy, ah! lost forever.

Put forth thy fresh and tender leaves,
Soft Eglantine, of fragrance early,
Thee memory first revived perceives,
From childhood's dawn still welcomed yearly.

Burst from thy leafy sheath once more, Bright Hyacinth! thy splendour showing, The sun thy hues shall now restore In all their foreign lustre glowing.

Oh, plume again thy jetty wing,
Sweet blackbird, charm thy listening lover!
For thus, even thus, I heard thee sing.
When hopes could smile that now are over.

And thou, dear red-breast, let me hear,
Exchanged once more thy wintery measure,
Thy notes proclaim the spring-tide near,
As they were wont in hours of pleasure.

The lark shall mount the sapphire skies, And wake the grateful song of gladness; One general peal from earth shall rise, And man alone shall droop in sadness.

'Twas here by peace and friendship blest,
I paid to Spring my yearly duty,
When last she decked her fragrant breast
In all the glowing pride of beauty.

Twas here the cordial look of love From every eye benignly flowing, Bade the kind hours in union move, Each lip the ready smile bestowing.

But where the blooming cherub boy, Who hailed with us the pleasant season, Whose smiles recalled each childish joy, That sadder years resigned to reason?

Those bright, those laughing eyes where love And innocence are seen embracing; Those fairy hands, that graceful move Their fancy-formed circles tracing.

Oh, haste as thou wast wont to do;
We'll mount you shrubby steep together:
Thy care the first wood-flowers shall shew,
Thyself all blooming as the weather.

Haste, sweetest babe, beloved of all!

Our cheerful hours without thee languish:

Ah! hush!... he hears no more thy call!

Ah hush!... nor wake a parent's anguish!

That lip of roses glows no more;
That beaming glance in night is clouded;
Those bland endearments all are o'er,
In death's dark pall forever shrouded.

No, Angel sweetness! not for ever,
Though Heaven from us thy charms hath hidden,
We joy for thee, though forced to sever;
O favoured guest, thus early bidden!

Even o'er thy dying couch, sweet Boy!

A heavenly Messenger presided;

He beckoned thee to seats of joy,

To fields of endless rapture guided.

No, not for thee this bitter tear,
It falls for those yet doomed to sorrow;
Who feel the load of life severe,
Who mourn the past nor hope the morrow:

For those who through life's dreary night
Full many a watchful hour shall number,
And sigh for long delaying light,
Or envy those who early slumber.

A FAITHFUL FRIEND IS THE MEDICINE OF LIFE.

Son of Sirach.

IN the dreams of delight, which with ardour we seek, Oft the phantom of sorrow appears;

And the roses of pleasure, which bloom in your cheek, Must be steeped in the dew of your tears:

'Mid the fountain of bliss, when it sparkles most bright, Salt mixtures embitter the spring,

Though its lustre may tremble through bowers of delight,

In the draught disappointment will sting.

But if Heaven hath one cup of enjoyment bestowed, Unmingled and sweet as its own,

In the streams of affection its bounty hath flowed, And there we may taste it alone.

But the pure simple drops Love would seize as his prize And defile them with passion's foul tide;

While the bowl he prepares as it dazzles our eyes The poison of anguish can hide.

Let Friendship the stream, as it flows calm and clear, Receive unpolluted for me;

Or if tenderness mingle a sigh or a tear, The draught still the sweeter will be.

But let me reject the too high flavoured bowl Affectation or Flattery compose, From Sincerity's urn thus transparent shall roll The cordial of peace and repose.

Oh! give me the friend, from whose warm, faithful breast The sigh breathes responsive to mine,

Where my cares may obtain the soft pillow of rest, And my sorrows may love to recline.

Not the friend who my hours of pleasure will share, But abide not the season of grief;

Who flies from the brow that is darkened by care, And the silence that looks for relief.

Not the friend who, suspicious of change or of guile, Would shrink from a confidence free;

Nor him who with fondness complacent can smile On the eye that looks coldly on me.

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As the mirror that, just to each blemish or grace, To myself will my image reflect,

But to none but myself will that image retrace, Nor picture one absent defect.

To my soul let my friend be a mirror as true, Thus my faults from all others conceal;

Nor, absent, those failings or follies renew,
Which from Heaven and from man he should veil.

RELIGIOUS INTELLIGENCE.

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A VERY interesting Report of this Society's proceedings for the last year reached us about a month ago; and we now proceed, as usual, to lay an abstract of it before our readers.* The sermon prefixed to the Report was preached by the Rev. Whittington Landon, D. D. Provost of Worcester College, Oxford, from 1 Cor. iii. 11. We are glad of the opportunity of transcribing the following passage from this discourse, which appears to us to be calculated to abate the prejudices so unhappily prevalent in respect to those extensive schemes of religious improvement which so gloriously mark the present era.

"We are all agreed," observes Dr. Landon, "that it is a matter of the purest and most indisputable benevolence, to inform the young, the ignorant, the heathen and the savage, what is their actual condition in this life; on whom they are dependent; to what trials they are exposed; what hopes of future existence, and future happiness, they may indulge; and what threats of future punishment they have to fear:—to elevate their views, in short, as quickly as it can be done, above this world, this limited stage of mortal existence, to the great Being of beings above us, and the mansions prepared for our abode, when we are summoned to lay aside these earthly tabernacles of clay. One book and one book alone, by the consent of all, is allowed to contain an infallible account of these great and fundamental truths." "To the

^{*} Would it not be better for the Reports to be sent to members uncut? It would, in that case, be less difficult to bind them.

Bible all will, with one consent, have recourse for their knowledge of God and man; and for instruction in the duties owing to both. Never, indeed, was there a period when this might be maintained with a stronger assurance and con-Never was so general, so lively a zeal evinced for the propagation of this saving knowledge, and the circulation of this Divine Book. And it is undoubtedly a circumstance of the highest satisfaction and comfort, to have to reflect that the only struggle and contest that has arisen among us, has relation to the mode rather than to the measure of our charitable exertions. We are now all agreed, that the education of our poorer brethren, and their instruction in religious knowledge, is a duty and obligation of the highest importance; and that too great encouragement cannot be given to those, who are willing and competent to apply their time and their talents to this glorious undertaking."

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Rev.

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Again: "the great point to be secured and provided for seems to be that whatever be the amount of our religious differences, however numerous our sects and denominations, all men shall be left at liberty to consult the holy scriptures and their own consciences, in the choice of the particular society they would wish to adhere to, and the doctrines they would choose to adopt. In this view of matters, the established church, as a religious community, can have no right or pretensions, beyond those of any other sect or community; her constant appeal and reference is to the scriptures and men's consciences, in respect both to her doctrines and her discipline."

Dr. Landon enters on a very satisfactory defence of the church, from the alledged charge of being adverse to the instruction of the poor. We do not apprehend, however, that this charge was ever preferred against the church itself, (indeed, her authorized formularies would at once repel it,) but against certain members of the Church. It has been alledged, for example, that although the professed aim of our Church has been to enlighten the poor, yet for a series

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of years no effort was made by our Bishops to provide, by some legislative enactment, for this important end. In short, the charge has been, that we have departed from the plainest injunctions as well as from the spirit of our Church, by the supineness we have evinced in not prosecuting, with united zeal, those very objects to which Dr. Landon has shewn it to be our imperious duty to attend. Is it possible to east our eyes around this land, or to Ireland, the West Indies or the East Indies, and not feel that much might have been done by the rulers of our Church which has not been done; and that, at last, they might have earned the glory of having attempted, by judicious and combined efforts, to ameliorate the moral state of the world? Suppose a similar zeal and perseverance. united with prudence, had been manifested by the Lords Spiritual, for the religious instruction of the poor at home and abroad, which have been displayed by a few individuals, in the case of the Slave Trade, is it to be believed that in the former, as in the latter case, the happiest results would not ere this, have been the consequence? We trust, however, that this reproach will now be wiped away.

We entirely agree with Dr. Landon, that it would be a dereliction of our duty to abandon the admirable formularies of the Church of England in our schemes of instructing the poor of our own communion. To these formularies it is incumbent on us as churchmen to adhere, while we leave to other sects the largest latitude of judgment in respect to the best means of communicating religious knowledge.

The report of 1812 begins with detailing certain improvements which have been adopted in the mode of giving publicity to the proceedings of the Society, and which appear to be very judicious. Instead of republishing and transmitting every year to each member of the Society the same account of the origin of the Society, and of its transactions for the last century, as has hitherto been the practice, that account is now published in a separate pamphlet, and is to be presented only once, at the charge of the Society, to each member. The Annual Report is to contain only the transactions of the

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preceding year, with a list of the members who have been added since the preceding report: the entire list of subscribers being to be published only once in four years. A great saving will thus be effected. In future, also, all the subscribers are to consider their subscriptions as due at Christmas, any individual being at liberty to make a proportionate deduction from his next payment for as many quarters of his year as are then unexpired. The minimum of the benefaction at admission, we are happy to perceive, is reduced from two pounds to a guinea. The sum annually subscribed by each member is hereafter to be affixed to his name. Several other useful regulations have been adopted, with the view of increasing the Society's efficiency.

Twenty two Diocesan and District Committees have been formed, in addition to those announced in the last Report. Of the sums received from such Committees, two-thirds are returned to them, if required, in Bibles, Prayer-books, and other books and tracts; the residue is applied to the general purposes of the institution. In the Appendix to this Report is inserted a formula of Resolutions to be adopted, by District and Diocesan Committees, which appear to be judiciously framed. It is a part of those resolutions "That the elergy and other members of the Society be requested to inquire into the state of instruction of the poor in the Hospitals, Prisons, Alms-houses, and Work-houses, within their respective parishes, and whether there be any want of Bibles, New-Testaments, or Common Prayer books in any of them; and where there is no proper fund for purchasing, that these and other publications of the Society be furnished to them gratuitously, on application, through the Secretary of this Committee, to the Board in London, and with the approbation of the same.

"That the same persons be desired to inquire generally within their respective parishes, as far as may be in their power, what want there is of Bibles, New-Testaments, at 2 Common Prayer-books: and where a deficiency is found, that parochial subscriptions be promoted for obtaining for the

poor a supply, together with Religious Tracts, where judged necessary, at the reduced prices of the Society, on the same

application and approbation."

The Appendix likewise contains the first half-year's Report of the Bath District Committee, signed by the Secretary, the Rev. J. H. Spry; and if this report may be considered as a fair specimen of the general zeal manifested by such committees, we cannot but augur the happiest effects from their institution. It states their first object to be, to make the Society more generally known. "With this view, they have given all possible notoriety to their proceedings. Their meetings have been called by public advertisement: their resolutions and reports have been inserted in newspapers, and have also been printed and distributed, wherever they were likely to produce a beneficial feeling in favour of the Society. They have also circulated largely Summary Accounts of the Society's proceedings, and sent letters to the ministers of every parish in the district, inviting them to co-operate, and to promote local subscriptions for supplying the wants of The list of subscribing members has been thus greatly increased; and Bibles, Prayer-books, and Tracts have been extensively distributed, with little expense to the parent Society; a local fund of 355l. and an income of 46l. having been raised for this purpose, which go on increasing. The first care of the Committee was, to provide for the wants of the public charities and gaols, which have all been amply supplied with Bibles, Testaments, Prayer-books, and suitable religions tracts. Convinced that, in many cases, it is much more expedient that a Bible should be sold than given away, and that, when sold, it is apt to be more valued by the purchaser, they have sent Bibles, &c. for sale, at reduced prices, to the elergymen of poor country parishes; Bibles at 18. each, Testaments, at 6d. Prayer-books, at 6d. together with a few of the cheaper tracts for gratuitous distribution. The result has fully justified their expectation. have been purchased with eagerness and gratitude by the labou mer that it n and may

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bouring poor. This mode of proceeding is strongly recommended to general adoption,* on this ground, among others, that it will prove highly beneficial to the Society, by making it more known; that it will tend "to increase its popularity, and, with it, its resources."—"The very great good which may be accomplished, and is actually done by its means, being more generally known, the public at large will feel and acknowledge, that such an institution is, in truth, a national benefit and a national honour."

[To be continued.]

BELIGIOUS TRACT SOCIETY.

This Society was instituted in 1799, and since that time. according to a Report made in May, had issued more than fourteen million and a half of tracts; and in the year immediately preceding the date of the Report, had issued two millions nine hundred and sixty-seven thousand. There are 122 tracts on the Society's list in English, and 38 in different languages, viz. Welsh, Manks, Gaelic, French, Dutch, Spanish, Portuguese, German, and Danish, consisting chiefly of short expositions of religious truth, earnest appeals to the conscience, biographical sketches, addresses, or dialogues, adapted to different occupations or situations in life, interspersed with a few tales. Besides these, they have published, for circulation by hawkers and other venders, a number of tracts, which are less directly religious, but which yet have it in view to furnish not only innocent, but useful reading to the poor, the children of Sunday schools, &c. Many of the tracts are only republications of former works, or extracts from them; the rest, which are the greater number, are original.

[•] We are happy to say, that it is likely to become general, having been sanctioned by the parent Society. Large supplies of books have, in consequence, been sent to the Diocesan and District Committees.

The price at which tracts are sold to the public is low; but subscribers obtain them at a considerably lower rate.

During the past year "gratuitous supplies of tracts have been furnished to Gibraltar, Lisbon, and Cadiz; to Malta, Sicily, Naples, Zante, Constantinople, the Greek Islands, Halifax, Prince Edward's Island, and St. John's, Newfoundland; to Jamaica, Bermuda, St. Kitt's, and other West India Islands; to the Bay of Honduras; to Buenos Ayres; to South Africa and Batavia; and to New South Wales, by a colonial school-master; to convicts going out to that settlement, and those in the bulks; to the foreign prisoners of war in different parts of the country; to seamen on board the tenders; to hospitals, work-houses, and jails; and for various other objects which appeared to have peculiar claims on the Society's bounty. The expenditure occasioned by the gratuitous issues of tracts, during the last year has been upwards of 3601."

An edition of the French Spelling-book has also been printed, for the children of French prisoners of war.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

On the 7th inst. his Royal Highness the Duke of Kent, attended by the Lord Mayor and Sheriffs; Earls Crawford and Besborough; Lords Dundas and Erskine; W. Wilberforce, Esq. M. P.; T. Babington, Esq. M. P.; T. R. Kempe, Esq. M. P.; Benj. Shaw, Esq. M. P.; Sir S. C. Hunter, Bart.; C. Magnay, Esq.; E. Maitland, Esq.; W. B. Trevalvan, Esq. T. Walker, Esq. &c. and a numerous body of the friends of the Society, with the children under their patronage, went in procession from the Old London Tavern. Bishopgate-street, to lay the first stone of the intended episcopal chapel, and buildings, about to be erected by the Society at Bethnal Green. After the 100th Psalm had been sung by

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the children, and the inscription on the brass plate had been read, his Royal Highness deposited several coins, and laid the first stone, in which he was assisted by the noblemen and gentlemen present. A prayer was offered up by the Rev. H. Atkins, A. M. for the divine blessing on the chapel, and the important designs connected with its erection, in promoting the conversion of the Jews. The children then sung, "Hosanna to the Son of David," &c. The Rev. Basil Wood then, in the most earnest manner, recommended the objects of the London Society to the support and encouragement of the numerous assemblage present. It is computed that not less than 20,000 spectators were upon the ground. His Royal Highness, the noble lords, and company, returned to the tavern to dinner, where they were joined by the Right Rev. the Lord Bishop of Cloyne, and many others, to the number of 300.

His Royal Highness, who has accepted the office of Patron, and many of the gentlemen present, addressed the company on the benefits likely to result from this institution. Nearly 1100l. were subscribed, in addition to a donation of 200l. by a lady.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee of the British and Foreign Bible Society, desirous of gratifying its members, and those of the several Auxiliary Societies, Branch Societies, and Bible Associations, throughout the United Kingdom, with some proportion of the latest intelligence, relative to the progress of the Society's operations abroad, have given publicity to a number of interesting particulars, of which we can only lay before our readers a few extracts.

A letter from a member of the Lutheran Church, in Paris, dated Feb. 5, 1812, expresses, in the strongest language, their thanks for a present of 250 Bibles and 50 New Testa-

ments, made to the needy members of the congregation; and states, that many poor families whom he is in the habit of visiting, made a diligent and conscientious use of them. "But what is still more gratifying," he adds, "to my feelings, is the wish of numbers, who have not obtained a copy as yet, to be put in possession of it. Almost every day fresh applications are made; not only on the part of our Lutheran, but also of our Reformed and Catholic fellow-Christians. Indeed we are at present quite overwhelmed with applications of this kind, which we are unable to satisfy."

A letter from Munich, dated August 26, 1812, states, that the Ratisbon (Catholie) Bible Society began in 1806; that, in 1808 the first edition of the New Testament, on standing types, appeared; and that twenty-eight thousand copies had been printed; the whole of which, except one thousand, had been disposed of. Nearly all their copies were sold, the Bible institution having given away only one hundred, "But there are many benevolent individuals, who purchase a number of Testaments for gratuitous distribution. Applications for the New Testament are numerous and frequent, and the hunger after the Word of God is every where great. The distribution of the New Testament might be considerably enlarged in Catholic Germany; chiefly by supplying pious individuals, residing in large towns with copies for gratuitous distribution among the poor." Director Wittman adds, "I discover an increase of genuine Christianity. The minds of many are changed for the better; they pray more earnestly; they boldly renounce the world. O, that the number of pious concientious clergymen might increase among us! A new impression of our Testament is now printing. There yet remain" he adds, "thousands and tens of thousands, both in towns and in the country, who are entire strangers to this holy book; thousands, and tens of thousands, who, having become sensible of its val ... sh to possess it. Surely here is ample scope for noble benevolence, for Christian zeal."

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SOCIETY FOR RELIEF OF POOR PIOUS CLERGYMEN.

We have on several former occasions taken occasion to mention the beneficial labours of this Society. The following extracts from letters published in two of its late Reports, will serve to confirm our former view of its utility.

1. "I feel myself necessitated to make application once more; and I hope you will not be offended at the liberty I take in again soliciting your instrumentality. I am still the Vicar of ____, but have been under the necessity of giving up the church that I served once a fortnight, for which I received 101. the distance being upwards of twenty miles in going and coming, and the roads so very bad, that they are quite impassable in winter. All last summer, and greatest part of the autumn, my wife has been exceedingly ill, owing to a violent cold, which caused an inflammation in the eye. I was obliged to send for a medical man, who attended regularly for some time, and through the blessing of God, has preserved her eye sight; but she is still in great pain at times, in consequence of three wounds under the eye. I informed you and the gentlemen of the Committee, in my last, that I was obligged, in point of conscience, to protect my mother-in-law, who is verry sickly, and is often confined to her bed, being unable to assist herself. My family is large and increasing. are not less than ten in family every day, and the exceeding high price of provisions makes it very difficult to bring my small salary to bear-but I dare not murmur. God has promised that all things shall work together for good to them that love him; and I trust it is, and will be, even as he has said."

2. "I can never sufficiently express my gratitude for the kindness that your worthy Committee have shewn me on former occasions, which contributed greatly to the support and comfort of me and my family. Your repeated favours of last year enabled me to pay my debt, and relieved my mind from great anxiety, to go on comfortably in the work of the Lord, in which it pleaseth God to continue to bless my poor and un-

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wortby endeavours. I can assure you that myself and poor Mrs. (who is continually unwell,) make conscience of managing our earthly affairs with the strictest economy, and endeavour to keep out of debt, that my character, as a minister, may not suffer, nor the Gospel be hindered to produce its effects on those who attend my ministry. My salary, from the three laborious curacies which I continually serve, is as usual, 45l. per annum. I am under the necessity of keeping a horse on account of the distance of my churches. The one I had is disabled to earry me as usual, therefore I must buy one, if I can, that will be useful for me; but, without assistance, I cannet pay fer one. We have now nine children, and expect an increase in the family in a few months. As my family increase in number, and grow to maturity, their necessary expenses very much increase every year; so that I find my salary too seanty to procure the necessaries of life for my large Though I meet with many difficulties and distresses. I hope that my bountiful God will give me patience and resignation under them, and, in his good time, bring me out of them all; and that he will make me rich in love, rich in faith, and rich in good works, and truly grateful to my benefactors for all their seasonable and valuable favours."

3. "I beg leave to acquaint you, that I stand in need, at present, of assistance, from your evangelical and benevolent Society; not only from the continual expense attending myself, my wife, and nine children at home with me, but also my wife has been very ill for three months, but, at present, she is in a fair way of recovery; also my second daughter is impaired in her health. My salary doth not exceed 251."

4. "As an unworthy labourer in the vineyard of Christ, I bave the greatest reason to be thankful unto him for his goodness to me in soul and body, which always has been not only far above my deserts, but in sveral instances above my expectation. I would desire to rely on Him with more confidence, being persuaded that none who trusted in Him were ever confounded. I would desire likewise to be under a grate-

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ful sense of the goodness of His people, which has been displayed to me in several instances, and bappily relieved me in several distresses. It is with peculiar gratitude to the Lord, and His people, that I look back on the institution established for the support of those who are called to bear the heat and burden of the day; and from the happy experience I have had of an assistance from thence, I presume, at present, to submit my case to your judgment and opinion, which I humbly and earnestly hope will find your favourable acceptance. I have a wife and fifteen children, all alive; ten of which are at home. My salary for serving three churches is 75l. I have been very ill, in a violent fever, last year, and am not recovered, having a great pain in my back, and sometimes not able to do duty in my churches."

been in upwards of three weeks, confined to their bed, ill in a fever, prevented me. My wife, mother-in-law, and four children, were together, unable to help themselves; but they all, through the blessing of God, begin to recover a little. I now take up my pen to acknowledge the receipt of a bank post bill, value ——, bestowed by the worthy Society. I return my sincere thanks to the Committee for their consideration of my case and circumstances; and I do herein see the Divine mercy towards me and mine, and can truly praise him with all the powers of my soul. May the blessing of God always attend you and the worthy Society! My prayers shall ever be offered up to the throne of grace for you."

6 "It pains me greatly to be under the distressing necessity to obtrude myself upon the notice of your benevolent Society; but through the hardness of the times, and the numerousness of my family, consisting of nine persons, (independent of three out,) and the whole of my income is only about nine-pence a day for each person, including myself, wife, and children, out of which I have to pay for provisions, raiment, house-rent, and taxes, and horse-expenses as neither myself, nor any man of half my age, could do my duty on foot; and

I believe but very few on horseback. Indeed I much fear I, have greatly injured my health by the severity of my poor labours, travelling between thirty and forty miles on the Lord's day, to serve constantly four churches; and every other Sunday five churches; for one of which I only receive 15l. per annum, and for two of the others proportionably less."

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7. "It is with a degree of reluctance I now petition them for further relief, fearing lest I should be too troublesome to those who have so liberally and repeatedly supplied my wants, and rescued me from great difficulties and anxieties; but, stimulated by present necessity, I venture once more humbly to pray that you and the worthy Committee will be pleased

to take my poor distressed case into consideration.

"I have, at this present time of scarcity, a wife, six children, two step-children, servant, and myself, to support; the whole of my income amounts to 40l, a year, with a little farm that I keep, for which I pay 20l, a year rent, besides rates and taxes. Have nothing these dear times to support myself and poor family but what I buy, owing to the scarcity of corn we raised on our little farm, which is the case in our neighbourhood."

8 "Having a sickly wife, and six small children who have lately been dangerously ill in the measles, attended by the doctor and nurse—this has unavoidably plunged me in debt, that I cannot possibly extricate myself from without the assistance of those who are instruments in the hand of a kind Providence to mitigate the hardships of our appointed lot. My salary is no more than usual—36 guineas a year; out of which I pay for house-rent, a small meadow to keep a cow, besides taxes 201. per annum. May my faith and hope be improved in passing through the furnace of affliction, that the trials which I meet here may never let me forget the Man of sorrows, the Head of our church, nor overlook the example of a meek and suffering Saviour."

[We regret that our limits will permit us to give our readers but a very small part of the highly interesting religious information which is before us.]—Ed. Ch. Mag.

DOMESTIC.

PROTESTANT EPISCOPAL SOCIETY of SOUTH CAROLINA.

WE have before us the third report of the board of trustees of this institution, and feel great pleasure in informing our readers that the most sanguine hopes of the founders of this society have thus far been realised.

We regret that our limits will not allow us to give the whole of the report with which we have been favoured. At present we can only give the following, intending however to give the account of the proceedings of their missionary, the Rev. Mr. Fowler.

IN the prosecution of one object of the society, the distribution of books of a religious character, considerable progress has been made. The demand for the Book of Common Prayer has increased; and a further supply of that inestimable volume, consisting of one hundred and fifty six copies of various sizes, has been received and paid for. Of these, it appears by the report of the standing committee that nearly the whole have been distributed. The stock of Nelson's Christian Sacrifice has been exhausted; and of Bishop Ponteus' Evidences of Christianity, but a very few copies remain. It will, hereby, be perceived, that in this department, the society has been actively, and, it is trusted successfully engaged.-Near one thousand volumes, of incalculable value to those who are desirous of instruction in the doctrines of our church and of cultivating a spirit of genuine and rational piety, have been placed by it in the hands of our christian brethren. To many a family (the pleasing reflection may be indulged) has it been instrumental in extending the means of grace; and who shall say, that of these many will not, in due time, be filled with the hope of glory? Walking, at an humble distance, in the steps of our Heavenly Father, the Great Husbandman, this society has sowed the seeds of goodness, and avaits, in patient hope the coming harvest. Some seeds, it may be feared have fallen on stony ground, and may wither away; and some the deceitfulness of riches, and the pleasures of this world, may chook and destroy; but there are many, it is humbly hoped, which have taken root in good and honest hearts, and will, under the influences of Heaven, crown these pious labors, and bring forth fruit, even to an hundred fold.

RULES for the regulation of the Missionaries of the Protestant Episcopal Society for the advancement of Christianity in South-Carolina.

1. Every Missionary, employed by this society, shall, with regard to the parish, parishes, or places, in which he shall perform his services, be under the direction of the board of trustees of the society.

If we recollect, the constitution of this society, which was published in a former number, appears defective in not recognising the control of the ecclesiastical authority over the missionaries, and the affairs of the society in general. The Bishop of every diocess being the head of that ecclesiastical authority both by the nature of his office, and the provisions of the constitution and canons, it is certainly proper to place him at the head of every institution which professes to take charge of ecclesiastical affairs, and explicitly to recognise the subordination of this institution to him, and to the convention. From the information which he must possess of the state of the diocess, there is evident propriety in placing him at the head of every board for the

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employment and direction of missionaries, who as clergymen of the diocess, must according to the canons, act in dependence upon him. We believe these principles are recognised in the organization of the societies in other states having in view the advancement of the interest of the church. And unless these principles are recognised and adhered to, there may, in the course of time, be an injurious interference of these societies with the ecclesiastical authority, and perhaps even a strife between them. In New-York, the missionary business is transacted by a committee appointed by the convention; of a committee, the bishop is the head. In Pennsylvania, "the society of the protestant episcopal church for the advancement of christianity," recognises the bishop as the president, and secures his authority and that of the convention by the following valuable provisions, which we most earnestly and respectfully recommend to the society in South Carolina. The 6th article empowers the board of trustees of which the bishop is the head, "to send forth under the sanction and direction of the ecclesiastical authority of the diocess, missionaries, &c." The 7th article directs that "a copy of the proceedings of the board of trustees shall be annually sent to the secretary of the council of advice, in order to give opportunity for any opinions or remarks of the bishop, or of that council, or of the state convention, to whose inspection they shall be always open." And the 9th article is still more explicit. "This society being intended to assist, but not in any degree to interfere with, or intrench upon the established authority of the church, in promoting her interest and advancement in Pennsylvania, it is hereby declared, that in whatever shall be done, that authority shall be recognised and conformed to]

2. Every Missionary of this society, shall, in the performance of Morning and Evening Prayer, and administration of the Sacraments, and in the discharge of all clerical duties, conform himself to the Rubricks and Canons of the *Protestant Epis*-

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copal Church in the United States of America.

[Every elergyman is bound to this conformity by his ordination vows. This rule, however, imposes an additional obligation, and is an evidence, which we rejoice to see, of the determination of the society, to preserve inviolate and unmutilated, that primitive order and worship, which are the characteristics of the Protestant Episcopal Church, and essential to her permanent advancement and prosperity]

3. Every Missionary, who shall be employed by the society, shall not only be punctual in performing the customany services on the Sabbath, but shall pay particular attention rightly, and duly to administer the Holy Sacraments, and in every place in which his ministrations shall be established, he shall as soon as the requisite number of communicants can be obtained, administer the Lorn's Supper at stated periods, which shall recur, once in two months at the least.

[The "Sabbath" is the appropriate title of the Jewish Sabbath, and therefore incorrectly applied to the Christian Sabbath, which is designated in Scripture by the appellation of the "Lord's day," and in the language of the Church from the

earliest age, by the title "Sunday."

4. Every Missionary employed by this society, shall keep for the use of the society, a Register of the Baptisms, Marriages and Funerals at which he shall have officiated; and also a list of the Communicants, and an account of the number of Episcopalians who shall be within his cure.

5. It shall be the duty of every Missionary of this society, to pay very particular attention to the instruction of the children, within his mission, in the catechism and constitution of the church.

Missionary who shall be employed by this society, shall, once in three communicate to the Board of Trustees, through the Corresponding Secretation about of his labours, stating particularly the number of Baptisms, Marriages, and Farerals, which shall have occurred in the preceding quarter, the number of diameters within the sphere of his ministrations, and what accessions there may not new members to the Episcopal community.

hall be the duty of every Missionary, who shall be employed by this sociehalf ever a congregation shall be collected in any place, to promote the organizatich congregation according to the usage of Episcopal churches; to use his
to induce the people to contribute according to their ability to the support of
tution of christianity among them: to report to the Board of Trustees how
are able and willing to co-operate with the society in sustaining the expenses of
trations, and to suggest to the board such things, as he may think will be usecomplishing the purposes of the society in his particular missions.

ery Missionary shall be furnished with such books as the society may wish to tributed in the part of the country to which he is sent, and he shall to the his judgment make such distribution agreeably to the regulations of the society.

CONVENTION OF NEW-YORK.

THE annual convention of the Protestant Episcopal Church, in the state of N. York, met in the city of New-York on the first Tuesday in October. At this convention, agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop HOBART delivered the following address.

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According to the organization of our Church, the transaction of her ordinary celesiastical business is principally confided to her executive officers, or to the standing committees, appointed form time to time by the Convention in each diocess. The regulation of the worship of the Church, and of its concerns generally, is entrusted to the General Convention. And thus, unless there be attempts at change in our established constitution and canons, or at new plans and experiments, which should not be made but with the utmost caution and deliberation, our ordinary business at the State Convention is confined principally to information concerning the state of the Church. This organization provides for the judicious management of our ecclesiastical concerns, without those protracted discussions, and those unpleasant conflicts of opinion which would take place if all ecclesiastical business were transacted by the Convention.

I have offered these observations with a view to meet a remark which is sometimes made, that in our Conventions there is very little business to be transacted. This circumstance is a happy feature in the organization of our Church. Except when changes may be necessary in our constitution or canons, and these cannot be made with too much caution and deliberation, there can be rarely any occurrence which can lead to differences of opinion, or to an unpleasant and tedious protraction of business. We meet together, and it is of great importance that we should thus meet to obtain a general view of the state of our Zion; to reciprocate and to cherish the feelings of brotherly affection; to correct, by a frank interchange of opinion and information, any errors in doctrine, or irregularities in the discharge of our ministry into-

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Which we may have inadvertently fallen; to provoke one another, both Clergy and Laity unto that zeal in our respective stations in the service of our divine Master, which, agreeably to his injunction, unites the wisdom of the serpent with the harmless ness of the dove; and as the council of his Church, with united hearts and voices, to supplicate Almighty God to "direct, sanctify, and govern us, that the comfortable Gosnel of Christ may be truly preached, truly received, and truly followed." Norshould we doubt but that God will be "present with us" when we thus meet together: "by the mighty power of the Holy Ghost," and will bless all our councils and labours to the advancement of the kingdom of his dear Son, and "to the breaking down of the kingdom of sin, satan, and death; till at length the whole of his dispersed sheep being gathered into one fold, shall become partakers of everlasting life."

It is my intention also, at an early period, God willing, to carry into effect another important purpose of our ecclesiastical meetings, and to deliver those official charges required by the nature of episcopal superintendance, and by the canons of the Church At present I shall confine myself to the statement enjoined by the canon of

the affairs of the diocess

In the course of the last winter confirmations were held in Trinity Church, St. Paul's and St. John's Chapels, Christ Church, St. George's Church, Grace Church, and Zion Church, New-York; and about 780 persons confirmed. It is expected that there will be confirmations in the other churches in the city in the course of the present season.

Confirmations have also been administered, during the last summer, at St. Luke's Church, Catskill; at Rensselaerville; at Durham and Windham, Greene County: at the Ochquaga hills, Windsor, Broome County; Exeter, and Christ Church, Coopers-Town, Otsego County; at Sandy-Hill, and Christ Church, Hampton, Washington County; at St. George's Church, Schenectady; and at Christ Church, Poughkeepsie. At these various confirmations about 320 persons were confirmed, making in addition to those confirmed in the city 1100 persons.

At the request of the standing committee of New-Jersey, the rite of confirmation

was also administered at Trinity Church, Newark.

St. James's Church, Goshen; Grace Church, Waterford, and Christ Church, Hampton, have been consecrated to the service of Almighty God, according to the usage of our Church It gives me pleasure, and I deem it a duty, to bear my testimony to the pious liberality of the individuals at whose expense principally these churches have been erected. The Church at Hampton, in particular, has been built, in a great measure by the liberal contributions of three or four individuals. The congregation at Rensselaerville, which has been raised within a few years by the prudent and assidnous ministrations of the Rev Mr. Fuller, are making preparations for erecting a charch. Buildings for worship are also erecting by the congregations at Athens, at Unadilla, and at Manlius Square, Onondaga county. In many other places, congregations, who regularly assemble for worship, are prevented from erecting churches by the slenderness of their means. I have sometimes, however, witnessed, in the humble dwelling, or in the log school-house, the service of our Church celebrated by the people, with a fervour and propriety not always apparent in the splendid edifice. We cannot doubt that this service was acceptable to that gracious being who requires to be worshipped in spirit and in truth, with an humble and contrite heart. But it is due to his honour and majesty, that he should be worshipped in buildings at least decent, and commoflious, and solemply set apart to the adoration of his great name.

As an example of the pious fervor which prevails in many congregations, too poor and humble either to erect a building for worship, or to obtain the stated services of a minister, I cannot refrain from mentioning the congregation at the Ochquaga hills, Broome county. In this retired district a congregation was organized, about seventeen years since, by the Rev. Mr. Chace, then a missionary. From that time until I visited them, with the exception of the services of the Rev. Jonathan Judd, who when a missionary spent a few weeks with them, they have only enjoyed three or four times the ministrations of the Rev Mr. Nash, who, amongst the multiplicity of his labours, sought and cherished this destitute congregation. And yet, notwithstanding these disadvantages, they have kept themselves together; they have regularly met for reading the service and sermons; and I found among them a knowledge of the principles of our Church, and a fervent attachment to its doctrines and worship, which astonished and gratified me. Could you have witnessed, brethren, the expressions of gratitude, and their earnest solicitations, accompanied even with tears, for only the occasional services of a minister, your treasure and your prayers would have been poured forth to gratify them. I had not the treasure, but most assuredly leave them my prayers, and I promised them my best exertions. I cannot leave their case without applying it to establish the importance and inestimable value of our litur-But for that liturgy, and the constant and faithful use of it, the Episcopal congregation at the Ochquaga hills, and doubtless in many other places almost equally destitute, would long since have become extinct.

I have also visited the congregations at Fishkill; Stamford, Delaware county; Unadilla and Fly Creek, Otsego county; Bingham-Town, Chenango Point, Broome county; Albany, Troy, Lansingburgh, and Stillwater; in which places I performed divine service, and at Burlington, Otsego county.

Since the last Convention several persons have been received as candidates for orders; James Thompson admitted to the holy order of Deacons; and the following Deacons, Orin Clark, John Brady, and William Powell, of this diocess, and Isaac Jones, of Connecticut, admitted to the holy order of Priests; and William E. Wyatt and Stephen Jewett, were yesterday admitted to the same order.

The Rev. John Kewly, from the diocess of Connecticut, has been instituted Rector of St. George's Church, New-York; and the Rev. John Brady, Assistant Minister of the same church. The Rev. Ralph Williston has been instituted Rector of Zion Church, New-York.

The Rev. Bethel Judd, from the Gocess of Connecticut, has been chosen Principal of the Academy, and Rector of the Church, at Fairfield, Herkimer county; and the Rev. Dr. Abraham Beach, lately Assistant Rector of Trinity Church, New-York, has removed into the state of New-Jersey.

But in noticing the changes in the diocess, you have doubtless already anticipated me in the painful remark, that we no longer perceive in his place in this Convention our venerable brother the Rev. Davenport Phelps. He has gone to his rest. For many years he has been employed as a missionary in the western parts of the state. Having visited the extensive district in which he officiated, I am able to bear testimony to the high estimation in which he was held for his pious and exemplary character, and for the fidelity and prudent zeal with which he discharged his arduous and laborious duties. He is justly revered as the founder of the congregations in the most western counties of the state; whom he attached, not merely to his personal ministrations, but to the doctrines, the ministry, and liturgy of our Church. Indeed, it was

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es, who denderveiling, with a doubt hipped nonour ommobighly gratifying to me to observe, in the congregations where he officiated, and in others, in the infant settlements of the state, which are still cherished by ministers equally faithful, the devotion and the deceney with which the people performed their parts of the public service. It is an evidence that whatever prejudices our liturgy may have at first to encounter among those who are unacquainted with it, a minister who will be diligent in explaining it, and enforcing its excellencies, and who, in obedience to his ordination vows, will be faithful and devout in the use of it, will finally succeed, by the divine blessing, in leading many to value it as their best help in the exercises of devotion, and, next to the Bible, their best guide to heaven.

As the support of missionaries is derived principally from the annual collections prescribed by the canon, it is of the utmost importance that the Clergy should attend to these collections, and urge their congregations to liberal contributions. No duty is more strongly demanded from the members of our Church, who enjoy the word and ordinances of the Gospel, than that of supplying their destitute brethren

with the same means of salvation.

The importance of an establishment for the instruction, for the religious and moral discipline, and, in some cases, for the support of young men designed for holy orders, has always appeared to me essential to the prosperity of our Church; nor were exertions and arrangements wanting on my part, when in a private station, to carry this object in some degree into effect. As the responsibility of the admission of persons to holy orders ultimately rests on the Bishop; and as from the nature of his office, and the provisions of the carons, it is his duty to exercise a general direction and superintendence of their previous studies, the necessities of a theological school presses with greater force upon my mind in the station which I now occupy. It is an auspicious circumstance, that the attention of the Clergy, and of Episcopalians generally appears to be awakened to the importance of the object. And I trust it will not be long before a theological school is established; the object of which shall be to train up young men for the ministry, not only in literary and theological knowledge, but in evangelical piety, and prudent but fervent zeal for the advancement of the kingdom of Christ. It is of the utmost importance that the plan and the situation of this institution should meet the wants and the wishes not merely of the Church in this dioees, but of our Church at large, and thus contribute to advance and preserve those invaluable objects, the purity and the unity of the Protestant Episcopal Church in

My Clerical and Lav Brethren, our Church is organized on the principle which is the characteristic of the Church from which we are descended, and which the judicious Hooker defends in his Ecclesiastical Polity, that in order to give to any act of the Church the force of law, it must have the consent of all orders of her members, Bishops, Clergy, and Laity. This arrangement prevents the evils of precipitancy; secures the important benefits of wisdom, experience, and union in her councils; and

preserves to all orders of her members their respective rights.

Let it then be the object of all who wish good to our Zion, to preserve her, as she is now happily organized, in her government, her doctrine and worship. If changes in her organization at any time appear necessary, let them be the result of much reflection, of much previous consultation, and in some degree at least of general concert; and not the basty and unadvised ebullition of individual zeal. This zeal, however commendable, is then only safe, when, with true Christian humility, it submits to the guidance and control of wisdom and experience; and aims rather to infuse new life and spirit into institutions long established, than to enter on doubtful

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Head of the Church to place us, let it be our endeavour, in dependence on his grace and blessing, "truly and faithfully to serve him," and to exhibit our Church in the purity of her doctrines, the primitive sanctity of her ministry, and the evangelical spirit of that liturgy which has been established by the wisdom and piety of the ages before us. Thus while we secure our own salvation, we shall advance the permanent prosperity of our church, and by the blessing of God, be instrumental in diffusing the Gospel of his Son our Lord and Redeemer in its original simplicity, purity and power.

JOHN HENRY HOBART.

New-York, Oct. 5, 1813.

LATING THE CORNER STONE OF ST. MARY'S CHAPEL AT NEWTON, MASS.

ON Monday last, the Most Worshipful Grand Lodge of this Commonwealth, by the permission of the Most W. G. Master, assembled at Newton, under the direction of the Right W. Francis J. Oliver, Esq. and organized in ample form, were escorted by Meridian Lodge, and the church and Congregation, to the platform erected in front of the scite of the Church, when the interesting and solemn ceremonies were preceded by sacred and appropriate music. The Right Worshipful deputy G. Master having pronounced the stone to be perfect in its form and suitable to the occasion, the Rev. Dr. Gardiner of Trinity Church was requested to deposit the Silver Plate, after reading the inscription, which was as follows:—

In the NAME of the Father, Son and Holy Ghost—This Stone, by permission of the Honorable and Right Worshipful Timothy Bigelow, Esq. Grand Master, on the festival of St. Michael and all Angels, 1813, was laid by Francis Johnnot Oliver, Esq. Deputy G. M. assisted by the Rev. John Sylvester John Gardiner, D. D. Rector of Trinity Church; and the Rev. Asa Eaton, Rector of Christ Church, Boston.

GOD save the Church and State.

ON THE REVERSE.

St. Mary's Chapel, founded 1812. incorporated 1813. His Excellency Caleb Strong, Esq. L. D. Governor, his Honor William Phillips, Esq. Lieutenant Governor, the Right Reverend Father in God, Alexander V. by divine providence, of the Eastern Diocess, Bishop. The land annexed to this Church, containing two acres, is a donation from Samuel Brown, Esq. merchant, of Boston.

Rev. ASA EATON, Rector.

SOLOMON CURTIS, Wardens.

St. Mary's Chapel.

NEW FAMILY BIBLE.

[With those who believe that the peculiar tenets commonly called Calvinistic are not sanctioned by scripture, it has been a subject of regret that almost all the modern popular commentaries on the Bible are more or less devoted to the propagation of these tenets. And it has been a subject of surprise that no commentaries of a different description have latterly appeared from the pens of any Divines of the church of England. A practical commentary on the Bible executed in the same evangelical spirit, and elegance of taste and style with Bishop Horne's commentary on the psalms, would be a most acceptable offering to the religious public. We are gratified to see the following family Bible announced in late English publications, and hope it may

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Within a few months will be published in weekly numbers intended to form two large volumes quarto, THE HOLY BIBLE including the Old and New Testaments and the Apocrypha according to the authorised version, with notes explanatory and critical.—The notes will be taken upon all subjects connected with doctrine and discipline, from the most eminent writers of the united church of England and Ireland; in matters unconnected with those subjects recourse will occasionally be had to other authorities. Marginal references, appropriate introductions, &c. &c. will be added. Arranged under the sanction of the society for promoting christian knowledge; and dedicated by permission to the most Reverend the Archbishop of Canterbury. By George D. Oyly and Richard Mant, M. A. His Grace's domestic chaplains.

MARRIAGES,

MARRIED, at Hampton, Washington County, New-York, Sep. 5: by the Right Rev Bishop Hobart, the Rev. Stephen Jewett, to Miss Elizabeth Backus.

At the same place, Sep. 6: by the Right Rev. Bishop Hobart, Mr. DAVID BURT, to Miss Mehitable Jewett.

At Wells, in the State of Vermont, Sep. 9: by the Rev. Mr. Jewett, Mr. John C. Hopson, to Mrs. Bethiah Lewis.

In Trinity Church, New-Haven, Oct. 24: by the Rev. Mr. Whitlock, Capt. RALPH J. Linzee, of Boston, to Miss Mary Ingersoll, daughter of the Hon. Johnathan Angersoll.

At Elizabeth-Town, New-Jersey, Nov. 8: by the Rev. Mr. Rudd, WILLIAM R. WILLIAMSON, Esqr. to Miss Joanna B. Shute.

In Newark, on Monday evening 16th Nov. by the Rev. Mr. Bayard, James Hamfliton, Esq. to Miss Elizabeth Heyward, both from the State of South Carolina.

On Wednesday evening, 13th Oct. by the Rev. Mr. Bayard, Dr. THOMAS STEELE, to Miss Mangaher Jaques, both of Newark, New-Jersey,

At Charleston, (South Carolina,) the Right Rev. Theodore Dehon, D. D. Bishop of the Protestant Episcopal Church in that State, to Miss Sarah Russel, 2d daughter of Nathaniel Russel, Esq.

In St. John's Church, in the City of New-York, on Saturday, Nov. 20: by the Right Rev. Bishop Hobart, CLEMENT C. MOORE, Esq. son of the Right Rev. Bishop Moore, to Miss Catherine Eliza Taylor, daughter of the late William Taylor, Esq.

OBITUARY.

Died, in Reading, Pennsylvania, on Saturday, the 9th of Oct. Mrs. Sabah S. Dunn, the amiable and excellent consort of Mr. James L. Dunn: her husband has lost a most affectionate wife—her parents a kind and dutiful daughter—her children a

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by the Bishop Faylor,

DUNN, lost a lren a tender and faithful mother—and her friends and associates a most interesting, singuere and worthy companion. Her mind was benevolent, liberal, and unsuspecting—her manners soft, amiable and engaging—her heart the receptacle of great purity, gratitude, charity, and love. This truty pious and excellent woman manifested the most exemplary patience during the whole of her confinement and illness—evinced the firmest reliance on the merits and mercy of her blessed Redeemer—and departed this life cherishing the liveliest hope that she was going from the abode of sin and sorrow, to the mansions of Everlasting Bliss—her loss is severely felt, and will be long lamented.

In Reading (Conn.) on the 17th October; Andrew Lane Hill, Esq. one of the ass sistant Judges of the Court for the county of Fairfield, in the 58th year of his age. All who enjoyed an acquaintance with him, will feel a serious loss in this dispensation of divine providence. Judge Hill was of an affectionate disposition, conciliating manners, and agreeable deportment.—As a husband he was affectionate, faithful and provident; as a father, tender and indulgent: and as a neighbour benevolent, forbearing, and conciliatory. He seemed to adopt for the motto of his life, Blessed are the peace-makers, for they shall be called the children of God As a christian he was firm and persevering in the faith once delivered to the saints. He had been a communicant in the Episcopal Church, about twenty-five years. Though not disposed to contend with those who differed from him in opinion, he believed in the divine constitution of the Church, her ministry and ordinances; and heartily preferred her mode of worship. In her public assemblies, he was always solemn and devout, and joined with cordiality in all parts of the service. He delighted in the Lord's day and was glad when they said Let us go up unto the house of the Lord. His last illness. which was very painful, he bore with great patience, and expressed the firmest trust and liveliest hope in the mercy of God through a Redeemer. He had strong consolation, in God, having fled for refuge to lay hold of the hope set before him, and with great peace and composure of mind, resigned up his soul to God who gave it.

At Litchfield, (Conn.) on Monday October 25th, in the 21st year of his age, where he had been attending the law lectures, Peter Mackie, jun. son of Mr. Peter Mackie, of New-York. Severe is the stroke of Providence which has suddenly removed this young man, whose rare talents and virtues had endeared him to his friends, and filled the hearts of his aged and much respected parents with the anticipation that he would be the pride and solace of their declining life. That Being whose dispensations are to us inscrutable, but ordered always in mercy, hath cut short his course of earthly usefulness and happiness, and bowed down with sorrow their few remaining years. Impressive the lesson of the uncertainty of worldly hopes! But that faith which is "the evidence of things not seen," while it leads the afflicted to repose on the goodness of the Father of Mercies, opens to their view that "assembly of the just made perfect," where the righteous shall be happy forever in the presence of their God and Saviour, and know no change and no separation.

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"He was a pious man, and faithful labourer in his master's vineyard. He possessed a sound judgment, and great strength of mind; and from his insatiable thirst after knowledge, his mind became richly stored with useful learning. He was deeply

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TO READERS AND CORRESPONDENTS.

IN consequence of the destruction, by fire, of the office in which the Churchman's Magazine has been printed, the Editor has been under the necessity of having No. 6. printed at a distance from his residence—owing to this, some slight errors have escaped correction, and the article, page 426, has been repeated. A. was not received till the last sheet of this number was in the press. Some other articles are unavoidably postponed.

END OF VOL. I.

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